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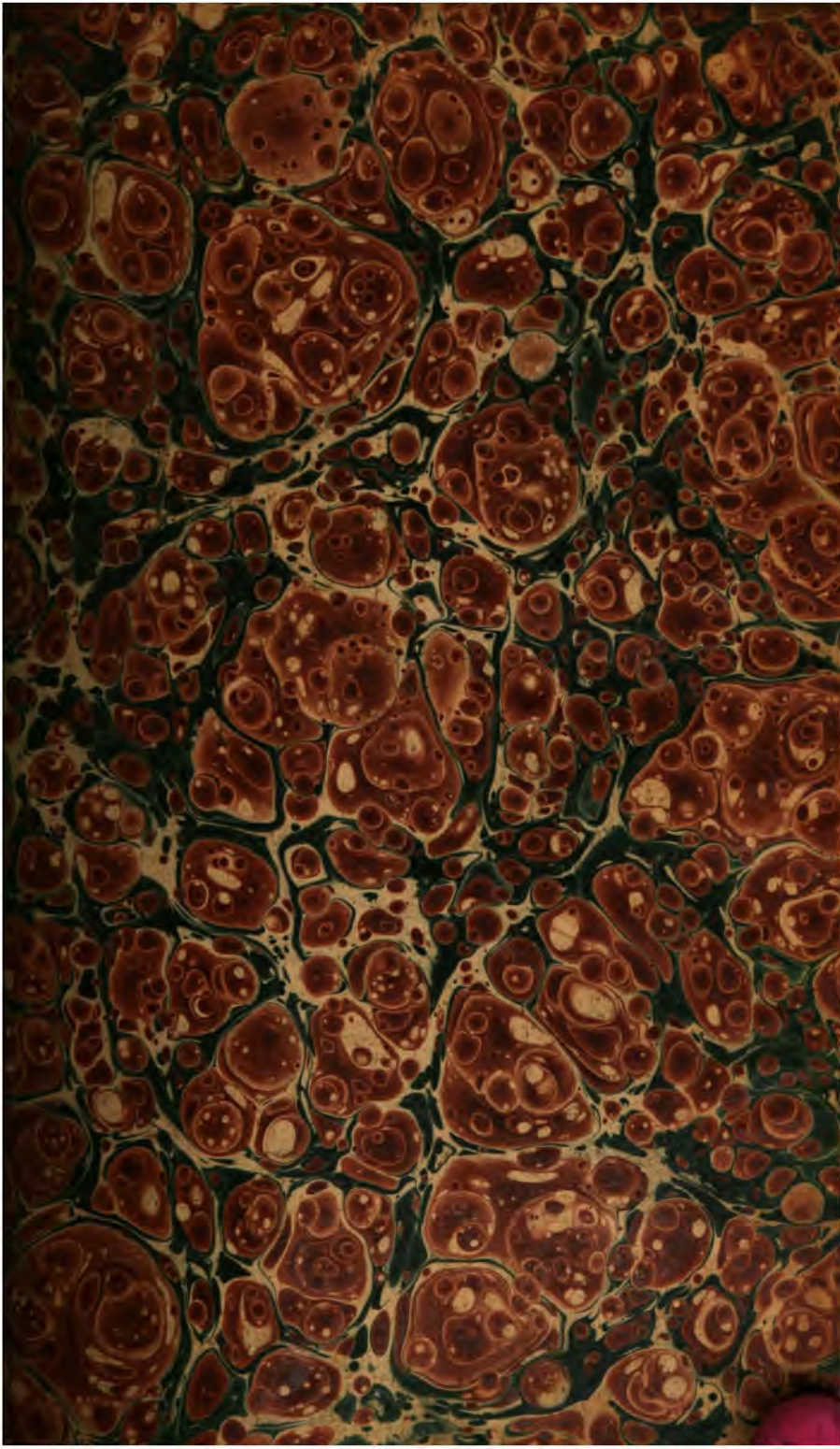
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ON THE
BEAUTIES, HARMONIES, AND SUBLIMITIES
OF
N A T U R E.



ON THE
BEAUTIES, HARMONIES, AND SUBLIMITIES
OF
NATURE.



J. W. Randall 1823

ON THE

BEAUTIES,

HARMONIES, AND SUBLIMITIES

OF

N A T U R E:

WITH

OCCASIONAL REMARKS

ON THE

LAWS, CUSTOMS, MANNERS, AND OPINIONS

OF

VARIOUS NATIONS.

Charles Burke

SECOND EDITION.

IN FOUR VOLUMES.

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THE
BEAUTIES, HARMONIES, AND SUBLIMITIES
OF
N A T U R E.

BOOK IV.

CHAPTER I.

As Nature has appropriated different vegetables to the various appetites of animals, so has she given to the mind of every one a relative and distinguishing bias. Some are attuned to the soft vibrations of music; others melt before a painting or a statue; to some she gives the powers of oratory; to others the inspiration of poetry. Some, with a bolder impulse, touch, as it were, the stars with their fingers; while others, at an humbler distance, investigate the instinct of a worm, or calculate the course of an emmet. Some, captivated with the lust of power, standing on the summit of Caucasus, in sight of a hundred nations, become alternately, the idol of the vulgar, and an object of pity to the philosopher and enthusiast.

VOL. II.

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And while you, my friend, are animated with an ardent ambition of shining on a splendid theatre, in Colonna has Nature implanted the power of deriving happiness from investigating her laws; in listening to her melodies; in tasting her perfumes; and, above all, in relishing those enjoyments which, with unsparing hand, she lavishes on all those, who admire and love the noblest, and most beautiful of her various works. Thus we all come to the same point of happiness at last. Thus the Ganges and Burrampooter, rising in the neighbourhood of each other among the mountains of Thibet, separate to the distance of more than twelve hundred miles; and, after traversing a long length of country, watering nations unknown to each other, and differing in language, in customs, and in religion, meet, as it were, in friendship, by mingling their waters in the same bay.

II.

As the Grecian youth are said to have been intoxicated at the sight of the Venus of Praxiteles, so are some equally captivated with their own deformities; and, played upon by a skilful artist, like the marble of Pietra Sancta, which resounds, as it is wrought, they ring with their own follies, and celebrate their own absurdities. Some, neglecting the utilities of life, adorn themselves with an endless succession of trivial decorations; and, taking example from the peacock and the glutton, resolve beauty into finery, and happiness into sensuality. Others, sufficiently informed to know, that it is one of the principles of architecture, that the most delicate should be placed upon the most solid, are never content, but when

attempting to fritter away a good understanding, by an affectation of uniting qualities, which in themselves are totally discordant. They would unite Athens to Sparta, in every thing they do; and blend the lustre of Gibbon with the gravity of Johnson in every thing they say. Some disregarding the beauties of painting, sculpture, and architecture, reserve their applause for the arts of inlaying and working in mosaic. This had rather be crowned, as a poet, in the capitol of Rome, than be entitled to all the honours of a triumph; and, while some delight to stand upon the summit of the peak of Ossian¹, others trace the bubbles of a rill, that murmurs at its feet.

One derives a prouder satisfaction from having drawn the segment of a circle, than another in sketching the plan of the noblest amphitheatre: and, as the ancients took all the patterns of their foliage works from the leaves of the palm and the acanthus, so certain philosophers attempt to reduce the most heterogeneous of principles to one root: like the chemist, who attempted to dissolve gold, silver, and iron, copper, bismuth, and zinc, by one process and by one menstruum: while others are less solicitous to explain the various phenomena of Nature, than to reduce them to one principle of their own creating. Some, seeing no beauty in Shakspeare, would willingly consign his Othello, his Macbeth, and his Hamlet,—ah! the entire works of all the moderns to oblivion, in order to preserve one act of Sophocles, one epigram of Martial, or

¹ 1900 fathoms above the level of the sea. This passage is conceived from Akenside, who derived the hint from Longinus, ch. xxix. or from *Traite de Opinion*.

even the worst ode of Anacreon : and to such an extent do they carry this unfortunate malady, that they would rather be guilty of an exploded error, with Aristotle, Plato, or Plotinus, than reach the highest altitude of science in the society of Locke, Bacon, or Newton ! They would quit, however, the varied scenes of Nature, to pause, one solitary hour, before the grace, beauty, and mystery of the Barberini vase.

Another description of men, mistaking sound for sense, confound us with a volubility of words ; while others, anxious to avoid so disgraceful an error, would persuade us, they are so pregnant with thought, that, in the delivery of their stores, they seem, as if they were in danger of dying in mental child-bed.

This takes a sensible satisfaction, in referring the most important events to the smallest of causes ; that, tracing the etymology of an adverb, despises all the honours of algebra : and, as a player of billiards esteems it more honourable to effect one pocket than to make two cannons, so some regard the acquisition of one science more honourable than the attainment of an hundred arts. And while some rob care of many an anxious hour, in the endeavour to prove, that three angles of a triangle are equal to two right angles ; or in the cultivation of the six follies of science ; others, with all the pride of pedantry, scatter the dust of theology upon all those, who have the scepticism to question the truth of the Three Heavenly Witnesses. This, bearing in mind, that the Doric order is equally adapted to the smallest of rustic temples, as to the largest of amphitheatres, delights in no middle course ; but alternately aims at the highest, or sinks to the lowest ;

exclaiming, in the pride of his heart, "I can soar with the eagle, or sit with the wren."

Some are so extensively learned, as to know every thing ! Others so extensively ignorant, as to be certain of nothing. As the greatest wisdom of speech is to know when to be silent, so the greatest wisdom of learning is to know when to be sceptical : but the latter having heard of a sage, who declared, that the first year he entered on the study of philosophy, he knew every thing ; that, at the expiration of the second, he knew only something ; and that at the close of the third, he knew nothing : in all the ambiguity and inanity of scepticism, and utterly ignorant of those fine canons of practical science, which teach us what to know, and when to hesitate, they affect to deny the possibility of a primitive creation, and even to doubt the operation of their own senses !

Such, my Lelius, is the infirmity of our nature ; which if we are at any time anxious to correct, we have only to remember the acknowledgment of Socrates¹, and the confirmation of Lucretius ; to read the second satire of Persius, the tenth of Juvenal, and the last chapter of Ecclesiasticus ; Sanchez's Philosophy of Ignorance ; the poem of Ausonius on the Accidents of Life ; and Lucian's Dialogue on the Absurdity of Human Wishes : to observe, with attention, Holbein's Dance of Death, and to contrast the whole with Du Bartas' correct and entertaining Map of Man, and Erasmus' Eulogium of Folly.

In some, Nature implants the desire of riches ; in others the love of science : some she sends over vast and track-

¹ Lucretius and Cicero confirm the melancholy fact. *Omnes pene veteres, qui nihil cognosci, nihil peroeipi, nihil sciri posse dixerunt.*—*Academ*, i. 13.

less seas, to observe the transit of a planet; others she leads

————— O'er vales and mountains, to explore
 What healing virtue swells the tender veins
 Of herbs and flowers.

III.

If the country charm us with the beauty of its productions, it pleases us no less, by the variety of amusements, which it affords. To say nothing of hunting, hawking, shooting, and fowling, which, having something 'cruel in their nature, ought to be foreign to our subject, what can be more worthy the attention of literary leisure, than the cultivation of plants¹? Descartes, whose mind was, at all times, in a state of serenity, amused his summer evenings, in the cultivation of a small garden, which was an appendage to his house at Amsterdam. Thus, as his biographer remarks, having settled the place of a planet in the morning, he would amuse himself in the evening by watering a flower! La Harpe, the Quintilian of France, wrote all his latter works in a small bower: And what gave Van Egmont² almost as much pleasure, as any thing he saw in Asia Minor, was a stone, on which Nature had represented a garden, free from the art, which in every instance deformed the gardens of his country. One of the most delightful of European gardens is about one mile and a half from Reggio, in Magna Græcia. It belongs to a gentleman, whose name is Agamemnon.

¹ That medicinal botany was cultivated by the ladies in the time of Homer is evident from what he says of Agamede.—*Odys.* ii. 877.

² Van Egmont's Trav. vol. 2. c. ix.

Little channels for water are cut to the foot of each tree ; and the proprietor assured Sir William Hamilton ¹, that it was a very bad year, in which he did not gather 170,000 lemons ; 200,000 oranges ; and bergamots enough to produce 200 quarts of essence from their rinds.

The Indians paint Cama, the son of Affection, and the husband of Spring, as passing most of his time, with his mother and wife, in gardens and temples ; riding by moonlight on a lory ; decorated with a bow, formed either of flowers or sugar-cane ; its string composed of bees ; and his arrows pointed with the blossom of a spice-tree. Cama is the Indian Cupid.

Juvenal represents Lucan reposing in a garden ; Tasso pictures Rinaldo sitting beneath the shade in a fragrant meadow ; Virgil describes Anchises, seated beneath sweet-scented bay-trees ; and Eneas, as reclining, remote from all society, in a deep and winding valley. Pliny and Nazianzen delighted in gardens and orchards : Sallust formed them on so extensive a scale, that they retained his name for several ages after his death² : the conqueror of Mithridates enjoyed the society of his friends, and the wine of Falernium, in the splendid gardens, which were an honour to his name ; and Dion gave one to Speucippus, as a mark of peculiar regard. Ahasuerus was accustomed to quit the charms of the banquet to indulge the luxury of his bower ; and Tissa-phernes had a garden much resembling an English park,

¹ Account of the Earthquakes in Sicily and Calabria, p. 23, 24.

² The most ancient garden in Rome was that, founded by Tarquin the Proud. The most celebrated were those of Lucullus, Pompey, Martial, Nero, and Sallust. In those of Fronto the poets were accustomed to read their compositions. Vide Juv. Sat. i. v. 12.

which he called "Alcibiades." Semiramis was passionately devoted to the forming of gardens¹; Pharnabazus, as Xenophon tells us, lamented the destruction of his *paradise*², more than the loss of all his property; Attilus was charmed with one, his own taste³ had formed; and the disciples of Epicurus were styled "Philosophers of the Garden" from that, which Epicurus had planted at Athens⁴. Seneca is said to have incurred the hatred of Nero, more from having magnificent gardens, than from any other cause: Cimon embellished the groves of Academus with trees, walks, and fountains; and Cicero enumerates a garden as one of the more suitable employments for old age.

The great Prince de Conde, after devoting much of his life to military operations, being confined in the Tower of Vincennes, with the Prince of Conti, and the Duke de Longueville, by the intrigues of Cardinal Mazarine, amused many of his hours of imprisonment in cultivating flowers in pots. Linnæus, who caught the first impression of love for natural science in his father's garden, studied in his bower; and Buffon in the summer-house, which Prince Henry of Prussia called the cradle of natural history. This naturalist, who embellished Nature with a glowing style, seldom went out of his domain; and, for years, his longest tours were from his house to his bower,

¹ Diod. Siculus, lib. ii. c. 13.

² The paradises of the Persians resembled modern parks. The first park, formed in England, was that of Woodstock: though Spelman seems to think, they were in existence during the time of the Anglo-Saxons.

³ Justin, lib. xxxvi. c. 4.

⁴ Cic. ad Attic. lib. ii. ep. 24.—Juvenal, Sat. xiii. 122.—Pliny, lib. xix. c. 4.

and from his bower to his summer-house. Leibnitz, too, was accustomed to meditate in his garden at Herrenhausen, near Hanover. This philosopher has made many men learned ; as Spenser has made many men poetical.

IV.

Timûr built a magnificent palace in the midst of the *Bâghi-Dilensha*¹, (the garden which rejoiceth the heart) just then finished in the plain of Khani-Gheul, and gave to both the name of one of his mistresses. Asuf-ad-Dowlah, nabob of Oude, had twenty palaces ; and a thousand gardens ; in one of which was a landscape by Claude Lorrain. Kerim Khan, king of Persia, rendered his gardens at Shiraz the most beautiful of all the East ; and Gassendi, who ingrafted the doctrine of Galileo, on the theory of Epicurus, took not greater pleasure in feasting his youthful imagination by gazing on the moon, than Cyrus, in the cultivation of flowers. “ I have measured, dug, and planted the large garden, which I have at the gate of Babylon,” said that prince ; “ and never, when my health permit, do I dine, until I have laboured in it two hours. If there is nothing to be done, I labour in my orchard.” Cyrus is also said to have planted all the lesser Asia. Lysander being sent to Sardis with rich presents², Cyrus, charmed at the presence of so illustrious a guest, took him into his garden, which was disposed in so tasteful a manner, that the Grecian general was delighted with it. “ Every thing I see,” said Lysander, “ transports me : but I am not so

¹ Mod. Univ. Hist. v. 297.

² Xenophon. Œcon. Cic. de Senect. 59.

much delighted with the shrubs, that meet my eye, as with the skill, with which the garden is disposed ; for there is an order and a symmetry, which I have no words to express my admiration of." Cyrus, who was flattered with these compliments, confessed that it was himself, who had drawn the plan ; and that he had even planted many of the trees and flowers with his own hand. "What !" exclaimed the astonished guest, "is it possible, that your majesty, so magnificently clothed with strings of jewels, and bracelets of gold, could employ yourself in planting of flowers and trees?" "I swear by the god Mythras !" interrupted Cyrus, "that I never devote myself to the pleasures of the table, till I have induced a profuse perspiration by military exercise, or rural employments ; and when I apply to those engagements, I never stoop to spare myself." "Ah !" said Lysander, presuming to take Cyrus by the hand, "you alone are truly happy, and deserve your station."

Phraortes, one of the kings of India, lived almost entirely on the produce of his garden : "I only drink," said he to Apollonius of Tyana, "as much wine as what I use in my libations to the sun. The game, I kill in hunting, is all eaten by my friends ; and the exercise I get in the chase is found sufficient for myself. My chief food consists of vegetables, and the pith and fruit of the palm-tree ; together with the produce of a well-watered garden. Besides, I have many dishes from such trees, as I cultivate with my own hands."

A love of flowers distinguished Sultan Mahomet the Fourth. It is related¹ of this monarch, that, having an

¹ Tournefort's Voyage in the Levant, vol. 2. p. 15.

ardent passion for the chase, his vizier, Cara Mustapha, desirous of diverting him from so dangerous an amusement, exercised his ingenuity in encouraging the natural taste of his royal master for flowers ; particularly the ranunculus. With this view, he wrote to the different pachas of the Turkish empire, desiring them to send to Constantinople seeds and roots of the most beautiful, they could procure. In consequence of this order, a vast number of ranunculi were remitted from Cyprus, Candia, Rhodes, Aleppo, and Smyrna, to adorn the areas of the Seraglio. These species were, soon after, dispersed over the royal gardens of Europe, by the respective ambassadors at the Turkish court.

Charles the Twelfth cultivated flowers with his own hands ; and Cyprian lived in a garden of a small village in the neighbourhood of Carthage. There he was lost, as it were, in contemplation, when the Valerian persecution began. St. Augustine was equally attached to the beauties of Nature. " One day," says he, in his Confessions, " as I was looking out of my window, I fell into a discourse with my mother, respecting the nature of eternal felicity ; and drawing inferences from the flowers and shrubs before us, I proceeded to a consideration of the sun and stars ; and thence meditating on the glory of the celestial regions, we became so ravished with our contemplations, that for some time we forgot, that we were inhabitants of earth."

Martyr Vermilius erected a library in his garden at Zurich : the illustrious Malesherbes passed his days of retirement in serenity, says his biographer, dividing his time between his family, his books, and the cultivation of

his garden. Ariosto was a great lover of a parterre, though he was totally ignorant of botany ; and Petrarch was never happier than when indulging in the same amusement. " I have made myself two," says he, in one of his epistles ; " I do not imagine they are to be equalled in all the world : I should feel myself inclined to be angry with fortune, if there were any so beautiful out of Italy." Wieland, the celebrated German poet, delighted in his garden at Osmannstadt ; and, enjoying it with his *sacra familia*, formed a beautiful picture. Fontaine, too, was charmed with a similar kind of life. One morning the Duchess de Bouillon, niece to Cardinal Mazarine, saw him, as she was going to Versailles, sitting in an arbour, so entirely abstracted, that he scarcely perceived her. As she returned from the palace in the evening, Fontaine still occupied his seat, though it had been raining the chief part of the day.

V.

And here we will trace the history of a few of our most celebrated flowers ; drawing materials, principally, from Beckman's History of Inventions. Simon de Tovar introduced the *tuberose* from Ceylon and Japan, where they grow in the fields. The *chequered lily* came from Hungary, in the sixteenth century. The *belladonna lily* was first introduced to Spain from South America. The *auricula* was brought from the mountains of Switzerland. The *crown-imperial* and the *Persian lily* emigrated from Persia to Constantinople, about the year 1563, whence it was carried to Vienna ; then to Versailles ; and thence it

gradually stole into most of the gardens of Europe¹. The *Guernsey lily* was brought from Japan in the beginning of the seventeenth century. It derived its name from the circumstance of a ship, which contained several roots, in its voyage from Japan being wrecked on the Guernsey coast. Floating to the shore, they took root; and being observed to produce very beautiful flowers, they attracted the attention of the governor's son, by whose care they were preserved, propagated, and distributed. * * * *

VI.

Many of the wisest and the best of men have signalized their love of gardens and shrubberies by causing themselves to be buried in them;—a custom once in frequent practice among the Greeks², Jews³, and Mexicans⁴. Plato was buried in the groves of Academus; and Sir William Temple, though he expected to be interred in Westminster Abbey, gave orders for his heart to be enclosed in a silver casket, and placed under a sun-dial in that part of his garden, immediately opposite the window of his library, from which he was accustomed to contemplate the beauties and wonders of

¹ Baron de Humboldt introduced many South American plants into the hot-houses of Europe. Vide his *Travels to the Equinoctial Regions*, vol. 1. p. 11. His *Essay on the Geography of Plants, their Natural Associations, and the History of their Migrations*, form one of the most curious botanical essays extant.

² Auson. Epit. 21.

³ Kings, xxi. v. 26.

⁴ Purchas' *Pilgrims*, 804. This custom is still prevalent in Caubul. Vide Elphinstone, *Introduct.* p. 59.

the creation, in the society of a beloved sister¹. The late Count de Caylus, the friend of literature, the arts, and of mankind, placed also in a garden his own tomb, some time before his death. This monument was an antique, formed of porphyry, and surrounded by Egyptian ornaments. During his gradual decay, it was one of his amusements to go into his garden; where, fixing his attention upon the antique, he permitted himself to relapse into melancholy meditation. This monument was afterwards erected in the chapel of St. Germain l'Auxerrois, where it is still to be seen. Animated by a similar feeling, the friends of Dercennus, one of the kings of Latium, caused him to be buried in a thick wood, on the top of a high mountain; a spot, from which the lovely Opis aimed her arrow, and shot the murderer of Camilla.

Being an ardent lover of Nature himself, the Marquis de Girardin thought, he could not inter his unfortunate friend, Rousseau, more to the satisfaction of his immortal spirit, than by burying him in the island of Poplars, situated about ten leagues from Paris. On his tomb was inscribed the following epitaph:—

*Ici repose
L'Homme de la Nature
Et de la Vérité!
Vitam impendere Vero.
Hic jacent ossa J. J. Rousseau.*

¹ At Barnes, in the county of Surrey, is a monument, surrounded by rose trees, consecrated to the memory of a London citizen, whose name was Rose.

This eccentric genius, as was justly and nobly observed by one of his bitterest enemies, possessed the head of a man and the heart of a woman. He once took up his abode in a small farm-house, the only one in the island of St. Pierre, rising in the lake of Bienne. Since his residence, it has been called Rousseau's Island. This isolated spot is one of the most beautiful in the whole country; and thither, during the vintage, parties of peasants filled the woods, amusing themselves in dancing, in running, and strolling about; enjoying the coolness of the shade, and the freshness of the water. The pleasure, which Rousseau enjoyed in this retreat, for a short time, obliterated all sense of his injuries and misfortunes. "I was permitted," says he, "to remain only two months in this delightful island; but I could have passed there two years,—two centuries,—all eternity,—without suffering a moment's ennui; although my whole society consisted of the steward and his family. I esteem these two months as the most happy period of my life; and so happy, that I could have passed my whole existence without even a momentary wish for another situation." After a short time spent in this retreat, in a manner so delightful to his imagination, the unfortunate hermit unexpectedly received a peremptory order from the governor of Bern to quit the island! Upon receiving this order, finding that fortune was his irreconcilable enemy, he gave himself

—To perpetuate the inclosure, he left the poor of the parish twenty pounds: and, in return, directed that they should take care, that the rose trees should be perpetually preserved.

up to despair; and petitioned, with all the ardour of a disordered mind, to be condemned to perpetual imprisonment! The only indulgence he required was, to be allowed the use of books, and to be permitted, at certain intervals, to walk in the open air. Even this was denied him!

VII.

Cicero composed no inconsiderable portion of his works, while walking in his shrubberies; and his reconciliation with Crassus was effected in the garden of the latter, much admired at that time for its beauty. Æschylus is said to have fallen asleep in his bower, at the time, in which Bacchus appeared to him in his dreams, and commanded him to write a tragedy. Don Emanuel, of Portugal, was also an admirer of gardens. A lover of music and a cultivator of science, this illustrious prince wore mourning for the loss of men of merit; and history decrees him the honour of banishing distress and poverty from his kingdom. And here, though last in this order, yet not the least in our estimation, I shall gratify the inclination, I feel, of recording an instance of pure taste in a man, living in the humblest sphere. His name was Morgan; and he was employed in one of the furnaces, in the county of Monmouth, for upwards of thirty years. All day, and frequently a part of the night, he stood before two immense furnaces, not only in winter, but in summer. He was the picture of an Ethiop; yet his house was clean, and his garden well ordered. "The greatest delight in the world, sir," said he to me one day, "is a garden;

and the best ornament a poor man can have in that garden, is a hive of bees." In my early youth, too, I knew a young man, who won a rich, beautiful, and accomplished wife, by sending her as a present a small collection of flowers, inserted between the leaves of St. Pierre's *Studies of Nature*. The lady was beset with admirers; but she had the good sense to be more captivated with this delicate mode of indicating affection, than with the inane gallantry of men, who had little to distinguish them, but vanity and vacancy, wealth, and a very exalted opinion of their own importance.

Delightful are the associations, which the flowery world presents to the imagination of the poet and the moralist. Who can forget the beautiful instance in the Gospel of St. Luke¹?—"Consider the lilies, how they grow: they toil not, and they spin not; and yet, I say unto you, that Solomon in all his glory was not arrayed like one of these." In the Malay language, the word, signifying woman, signifies also a flower. William de Lorris, under the allegory of a rose standing in a garden, describes the pains, penalties, and pleasures of endeavouring to acquire the object of his passion. This allegory, called the *Romance of the Rose*, afforded a useful hint to Chaucer.

Hafiz!—There's not a bulbul, who
Adores the rose so much as you.

H.

The Naturalist seldom sees a common thistle, without associating it with the goldfinch, which sits upon it; extracts the down with its bill; and feeds upon its seeds.

¹ Ch. xii. v. 27, 28.

Nor does a commentator of Virgil see even the simple herb sweet marjoram, but his imagination is wafted to the island of Cyprus, where it grows abundantly; or it reposes on the picture of Virgil, where he describes Ascanius in the bosom of Beauty among the groves of Idalia¹.

Why does the club moss, occupying the space between ferns and mosses, waft the poet from the mountain, on which it grows, to the theatres of London, Paris, Venice, and Vienna? Because the dust of its capsule is frequently used in those cities, for producing the effect of lightning. And often, amid the pomp and blossom of Nature, remembering an exquisite passage of Buchanan², we reflect with what easy grace the year steals onward from spring to winter; and with what insensible gradations youth glides into manhood, manhood into age, and age into eternity.

VIII.

Orpheus is said to have been buried in Thrace; and his monument was surrounded by olive trees, in which a

¹ ——— Ubi mollis amaracus illum
Floribus et dulci adspirans complectitur umbra.

² Salve voluptas et nitidum decus
Anni recurrens perpetuâ vice,
Et flos renascentis juventæ,
In senium properantis ævi.

* * * * *

Salve, fugacis gloriæ sæculi,
Salve secundâ digna dies notâ,
Salve vetustæ vitæ imago,
Et specimen venientis ævi.

great number of nightingales were accustomed to build. Wieland buried the wife of his heart in his garden at Osmanstadt, where he was afterwards buried himself.

With gardens we frequently associate cottages. How beautifully retired is that in Kew Gardens! Still more picturesque is that of our friend, Philotes, in which resides the pastor of his village. It is covered with vines on every side, north, east, west, and south; and so luxuriantly, that they spread entirely over the roof; while grapes hang in clusters along the sides of the chimneys so gracefully, that I never gaze upon them, but the following passage of the Hebrew poet occurs to my memory. "The husbandman shall sit under the shade of his vine tree; and there shall be peace and good will from one man to another." This cottage is the most poetical I have seen; while the flower-garden of Lady Mary Talbot, at Penrice Castle, is, perhaps, the most beautiful in Europe. It lies at the feet of high rocks; enjoys many fine peeps into the Bay of Oxwich; and, its climate being equal to that of La Vendee, fuschias border the flower-beds; and many species of plants live throughout the winter, which, in other places, are found only in green-houses.

IX.

It is an interesting employment to trace the march of science. Botany, like many other sciences, has been twice lost, and twice recovered. It was lost in Egypt, and, in a great measure, recovered by Linus, Theophrastus, Aristotle, Hippocrates, and Dioscorides; Pliny and Galen. Then it slept, till it was revived by Brasa-

volus, Cordus, Fuschius, and Mathiolus; Gessner, Alpinus, and others: and still more perfected by Malpighi, Herman, Ray, Tournefort, Sloane, and Linnæus. The last of these philosophers, consulting the structures Nature had ordained, reduced the science to symmetry and order. From him we are enabled partially to enter into their natures and anatomies: subjects far more agreeable and satisfactory, though, perhaps, not so useful, as the investigation of the natures and anatomies of animals.

The calyx is the (generally) greenish cover in the form of a cup, which surrounds the flower in its infancy, and supports the petals, after they are expanded; serving also as a basis for the whole. It involves the petals, as the petals involve the organ of generation. This calyx consists, in some flowers, but of one piece; in others, of 2, 3, 4, 5, and 6; but seldom more. It generally rolls back its segments, after the flower is expanded: sometimes it closes upon the fruit, after the petals are fallen: but some flowers have no calyx. Petals are the leaves of flowers; so called to distinguish them from the leaves of the plant, and the leaves of the calyx. These form one flower: each flower being a distinct house for the males and females to reside in: the petals, by encompassing the other parts, securing the generative organs of those males and females from external injury. The hymen is a delicate skin, covering flowers in the bud. As the flower opens, the hymen bursts.

The males are called stamens, the females pistils. Sometimes males and females grow upon different plants: for the most part, however, they rise out of the same base, and are defended by the same calyx. The sta-

mens generally bear little capsules on their tops, called anthers. These anthers contain the farina fecundans. The farina fecundans is a fine dust, secreted and prepared in the anthers of the stamens. When the anther arrives at maturity, it bursts, and the dust falls into the aperture of the pistyl; whence it is conveyed to the matrix, in order to fecundate the ova, or female seed, which that matrix contains. The pistyl is the upright shaft, which rises out of the pedicle of the flower, or centre of the calyx. This is the female organ of generation, in the lower part of which the seed is formed. It has, at its top, an aperture into which the farina fecundans enters, and falls down a little tube, which reaches to the germen. This tube answers to the vagina in women, as the germen answers to the womb. When the pistyl has grown higher than the stamens, it is an indication, that its seed is impregnated.

If you doubt the creating hand of an Almighty Power, my Lelius, in the expanding flower, examine it in the bud; and say, if any thing can be more exquisitely folded than the petals, formed in the calyx, before that calyx expands. Perfect emblems are they of delicacy and refinement. In fact, the smallest flower is almost as great a miracle, as the sun itself; though Nature permits not every one to distinguish the justice of the remark: the symmetry of her combinations being, from the defective plan of their education, greatly beyond the observation of seventy-eight persons out of a hundred.

Man sees towering rocks fringed with moss; the ocean glittering with various coloured fishes; high mountains purpled with the descending sun; clouds forming themselves into pyramids; and these, reflected in the bosom

of rivers, he sees, and, because they are beyond his reach, his imagination paints them as worthy his possession. Plants, on the other hand, have, when growing in their natural spheres, every object and wish concentrated in themselves and their companions. In one instance, therefore, they enjoy a superiority over the whole of animated nature. Animals, from the woman to the insect, conceive in pain, and parturate in danger. Vegetables, on the contrary, even from the first opening of their corollas, appear to enjoy all the delights of love without any of its pains. The season of a flower's conception is that of her beauty; her family she cherishes with delight in the germen; and when she has completed the maturity of her seeds, she finds her consolation in parting with her offspring, in autumn, in the pleasure of seeing them start up by her side¹ in the season of spring, images of her own person: expanding their petals, receiving the pollen from their lovers, and becoming mothers in the same manner, and in the same season, as herself.

Some have doubted the probability of a superintending Deity, because plants seem scattered in profusion, where no animals derive benefit from their nutritious juices. In many parts even of England and Scotland, doubtless there are spots, seldom visited by human eye, where no beasts graze, and where even the appearance of an insect would be a circumstance of rarity. More of these spots are there in France and Germany; still more in Russia and Siberia; in Tartary and among the mountains of Thibet; while in America they are more numerous, than in the continents of Europe and Asia combined. There grow a vast profusion of pines, mossed with leaves, fre-

¹ St. Pierre.

quently variegated with colours of violet and purple. There the broad-leaved custard apple grows; there the leather-leaved and Virginian clematis; and there various species of aloe; all unwitnessed by the human eye.

Before the arrival of Europeans, how multitudinous were the unseen plants of every form and colour, shedding their perfumes at the Cape, and along the south-west coast of Africa; among which rises a plant, which, as it opens its leaves and diffuses its fragrance in the night, we may call the "Nightingale Flower." In New Holland what vast multitudes are there even now, which the human eye has never seen! How many in Japan and in China; how many in the Society and Philippine islands; in those of Tinian and Juan Fernandez; among the Alapachian and Alleghany mountains; and, above all, among the glens and recesses of Mexico and Peru, with the Andes and the Cordilleras, rearing their gigantic peaks over their heads. How numerous these are, we may, in some degree, judge from the circumstance, that Dr. Clarke procured specimens of 60 new species of plants during his tour in Syria, Greece, and Egypt; that Professor Smith collected 250 new species in his voyage up the Congo; and but for the loss of Hooper's 300 packages of seeds, plants, madrepores, and zoophytes, from the Tartarian coast, which were lost in the shipwreck of the *Alceste*, we should have had ample opportunity of considerably extending our knowledge of vegetable beauty. In the delicious recesses of the Taurida, and, indeed, throughout the whole Russian and Turkish empires, what mines of vegetable wealth are still in store for botanical research! In those countries, botany is

scarcely known even in its rudiments. Spain, too, is almost as much unsearched, as it was in the days of Linnæus¹; Father Camello's book on the plants of the Philippine islands exhibits only a partial collection; and Plumier² himself would wish to have spent a hundred years in America.

How many millions, too, are there at the bottom of the sea, forming shades to innumerable fishes, that never quit their native beds: all of which speak a language, far more emphatical, than the thunders of the Vatican. They have their mountains and valleys; their plains, recesses, and caves, in which to strike root; inhabitants to wonder at their calyxes, petals, and corollas; to feed upon their redundancies; and to shelter their spawn. In the Red Sea and upon the coast of Patagonia, as well as in the vast bosom of the Atlantic, these plants are so high, that they rise from the bottom of the ocean to the top; and in some places so numerous, that they impede the progress of the largest ship.

X.

The present names of botanical orders and classes³ are sufficiently explicit, as far as they extend: but they give no indication of the soil, to which the various plants are attached; and none of their habits, fruits, or natures. Shrub is classed with root; and tree with flower. Even

¹ Vid. Linn. Biblioth. Botanica, part vii. Floristæ, s. viii. Hisp. p. 96.

² Vid. Description de Plantes d'Amerique: also, Nova Plantarum Americanarum genera. Paris, 1703.

³ Linnæus classed flowers by the stamen; Tournefort by the corolla: he also divided flowers into families: radiated, flosculous, semiflosculous, rosaceous, papilionaceous, cruciform, tubular, lip-form, and lily-form.

the genus itself respects but little those general characteristics. The winter cherry of Madeira, the love apple of South America, and the egg plant of Africa, are classed in the same genus with the deadly nightshade; the Spanish nut with the fleur de luce; the cereus grandiflorus with the melon thistle; and the aloe with the laurel. The moving plant has a motion almost animal; and yet it is associated with the French honeysuckle, which has none. I am inclined, also, to the belief, that plants are of three genders. For walking, one day, on the banks of the Usk, I observed a comfrey¹, which, upon inspection, seems worthy of forming a new class. It has five stamens and one pistyl; but between each stamen is a flat spiral stamen, without anthers. The water-horehound² has two stamens; and it is frequently found with two filaments beside the stamens, without anthers. It blossoms in July and August; is a hardy perennial; and belongs to the class and order of Diandria Monogynia. These can be neither male nor female: they are probably, therefore, neuters; bearing some analogy with the neuters of insects. Daisies, and other plants of the same class, have yellow tubular florets in the centre, which contain both males and females; but the florets, composing the ray, have pistyls only. We may associate these with unmarried women.

XI.

Upon investigating the Cambridge botanical collection, containing about 11,500 species of plants, I found that in the first thirteen classes there are 918 genera; in all

¹ Symphytum.

² Lycopus Europæus.

of which I observed, that there were only 49, in which the marriages are equal; and that there were in those 49 not more than 227 species¹:

This is a curious and highly remarkable result: inasmuch as it establishes the fact, that in vegetable societies the polyandrian law prevails more extensively and systematically, than the polygamous one does in the animal. And what is even still more remarkable, it will be seen by investigation, that out of the whole 11,500 species, there is not one hermaphrodite plant, in which the males exceed the females.

Roe deer live in distinct families, like patriarchs, with their children, and never intermix with strangers. In the whale-tailed manati prevails the strict marriage law of one male to one female. The ursine, leonine, and other seals, associate in flocks, one male with eight, thirty, and sometimes fifty females. These, also, keep themselves in families; and will never associate with other flocks; not even with those in their own neighbourhood. Among wild horses, antelopes, and other quadrupeds, we find, also, one husband to many wives: but among bees and ants, one wife to many husbands. Vegetables, therefore, in respect to marriages, assimilate more with

			Genera.	Species.
¹ 1st Class	.	1 male and 1 female	20	59
2d	.	2 ditto and 2 ditto	2	4
3d	.	3 ditto and 3 ditto	10	13
4th	.	4 ditto and 4 ditto	7	32
5th	.	5 ditto and 5 ditto	8	99
10th	.	10 ditto and 10 ditto	1	5
11th	.	12 ditto and 12 ditto	1	15
			49	227

insects than with quadrupeds. In respect to numbers, vegetable organizations are even beyond the power of fluxions!

XII.

“ But Nature’s engagements are engagements, which throw no gold into the purse; nor will they gain supporters for my *escutcheon*!” Thus says the man of the world. When we see a violet, hiding itself under a bramble; an *heliotrope* courting the rays of the sun; or a *fuschia* hanging its vermilion petals, with its winding-sheet of purple; when we behold the bee, so tenacious of her mysteries, that from the first morning of the animal creation, she still preserves her secrets; when we listen to the jug, the pause, and the warble of the nightingale; when we behold the unexampled splendour of the diamond beetle, the majestic coquetry of the swan, or the graceful pride and modesty of the stag,—do we admire and wonder only? Or do we lift our thoughts to Heaven, and celebrate with silent admiration the gigantic hand, that formed them? And shall men——But why waste a single word upon them? The wonder is, that Nature should have stooped to form them.

Milton, alive to all the graces of the material world, finely describes the transports of our first parent, when newly created, at the sight of those beauties, which adorned the garden of Eden. Buffon has a similar description; and it constitutes one of the most eloquent passages of that celebrated naturalist.

In Milton’s fourth book nothing, in the language of description, can be more admirable, than the general picture

of the scenery, which composed this terrestrial paradise. In another part how elegantly does Adam exhort Eve to awake to the enjoyment of her flowers and shrubs:—

Awake! the morning shines, and the fresh field
Calls us: we lose the prime to mark how spring
Our tender plants; how blows the citron grove;
What drops the myrrh; and what the balmy reed;
How nature paints her colours; how the bee
Sits on the bloom, extracting liquid sweet.

Not without probability, has it been conjectured, that Milton, while writing this invitation, turned his mental eye to that passage, in the Song of Solomon, where the poet imagines his mistress to suppose her lover desiring her to arise and accompany him into the fields.

Another instance of the love of our first mother, for the products of nature, is afforded us in that passage of the eighth book, where, perceiving the angel and Adam about to enter into high and abstruse discourse, Eve is represented, as rising from her seat and going forth among her fruits and flowers. And when she learns, that she must quit that paradise, in which she had tasted so much happiness, how exquisitely beautiful and pathetic is her lamentation¹!

CHAPTER II.

THE subject of paradise seems to have been a great favourite with painters. It adorns the ceiling of the

¹ P. L. B. xi. 269.

church Giovanni e Paolo at Venice, by Palma-il-Giovine; that of the Gl'Incurabili, by Francesco Maffei; and the high altar of the church of Ognessanto, by Paul Veronese. Garofalo has a picture on the same subject at Ferrara; Breughel at Rome; Louis Caracche at Bologna; Giulio Cesare Procacino at Genoa; and Jean Breughel at Paris¹. You, my Lelius, have yourself had an opportunity of witnessing, how affecting is Raphael's picture of the expulsion from paradise; where Adam is represented with his hands covering his face, like the father of Iphigenia, in the master-piece of Timanthes.

The situation of Paradise has been variously stated. Origen, Jerome², and Philo Judæus³, conceived it to have had no real existence. St. Ambrose⁴ took it in a mystical sense; while the Manichees, contrary to the opinion of Georgius⁵, esteemed it synonymous with the earth. From the descriptions of Moses and Milton, it appears to have united the several characters of orchard, park, forest, and garden. Tertullian placed it under the Equinoctial; Postellus under the North Pole; and while some refer it to Susiana, and Arabia Petræa, others, with equal probability, place it in Persia, Syria, Tartary, Ethiopia, and China. Hardouin refers it to the Lake

¹ One friend speaks highly of a paradise, in alto relievo, in the cathedral of Orvieto; and another in equal terms of a picture by Juan de Joannez, representing the formation of Eve, during the sleep of Adam, in the church of St. Nicholas at Valencia.

² Dan. Damas. lib. ii. c. 21.

³ Lib. de Alleg. in Leg. i.

⁴ M. Lib. de Paradi. et in Epist. Sabin. 42.

⁵ In Hermo. cant. i. Tom. vii. cap. 21.

Genesareth; and Huet and Bochart to a spot between the separation and confluences of the Tigris and Euphrates¹.

A writer² of South America, cited by Humboldt, recognises, in the climate of the Caraccas, and in the four torrents, near the Anauco, the Garden of Eden; while others, from the beauty of the country³, endeavour to establish it in Armenia. But all inquiries respecting the site of Eden are useless! The general flood must have washed away all traces; confounded all waters; and levelled all barriers⁴. Venerable Bede says, however, that it was situated on a mountain, surrounded by sea; and so high, that it touched the very circle of the moon; and, therefore, that the flood never reached it.

Most nations have united to make the future abode of good spirits a garden; a name, among the Persians and Assyrians⁵, synonymous with Paradise! The Mahometans

¹ It may not be without its use to the theological student to enumerate a few more writers on the supposed site of Paradise. Burnet will assist us. Ephrem Syrus: Moses Cepha: Tatian: James of Valencia: Procopius of Gaza: Bede: Strabus Fuldensis: Epiphanius: Severianus.

² Jose de Oviedo. The climate is indeed exquisite. In the day the temperature is between 20° and 26°; in the night 16° and 18°. Corn grows there, and apples, apricots, plantains, oranges, and coffee.

³ Memoir of a map of the countries between the Black Sea and the Caspian, p. 46, fol.

⁴ For descriptions, see the works of Justin Martyr, Basil, Isidore, Damascen, Bellarmin, and Alcimius Avitus. Burnet justly observes:—"As we should think him a very unskilful pilot, that sought a place in the new world, (America,) that really was in the old; so they commit no less an error, that seek Paradise in the present earth, as now constituted, which could only belong to the former, and to the state of the first world." Theory of the Earth, vol. i. book ii. p. 251. Ed. 1726.

⁵ Vid. Briggs de Regn. Pers. lib. i. p. 10. Strabo mentions one in the Plain of Jericho, planted with aromatic shrubs, hence called Balsamie Paradisus. Lib. xvi. 763.

call the paradise, to which the faithful will be called, Jannat le Naim, "the garden of pleasure:" Jannat Aden, "the garden of perpetual abode;" and, not unfrequently, by the simple name of A Jannat, to distinguish it from all others. Before the time of Mahomet, the Arabians imagined that the same events and passions, which governed them during their earthly existence, would accompany them in their future one. They believed, also, like "the untutored Indian," that even their favourite animals would accompany them¹. They believe now in seven² heavens. The first of fine silver; the second of gold; the third of precious stones; the fourth of emeralds; the fifth of crystals; the sixth of a colour like fire; the seventh a garden; the soil of which is composed of flour of the finest quality, scented with musk and saffron: the stones consist of pearls, hyacinths, rubies, and other nameless gems: the trees are of gold, loaded with grapes, dates, citrons and pomegranates; with a profusion of other fruits, far superior to those in beauty and flavour, never yet seen by mortal eye. The rivers flow with milk, wine, and honey; and their banks are lined with beds of saffron.

This garden is fabled to be peopled with Houris,

¹ Millii. Dissertat. de Moham i. 14. The Assamese also believe, that they will be attended in the other world by all those persons and animals, that are interred with them. When a prince dies, therefore, they bury with him an elephant, six horses, twelve camels, and as many hounds; his favourite wife, and many of his officers.

² The Gambodians of India beyond the Ganges believe, that there are twenty-seven heavens; one above another; to which good men are wafted according to their relative merits; and in which they have beautiful women, and all manner of delicious food and liquors.

whose beauty surpasses the most exquisitely lovely of all captivating women; with whom the faithful, when the angel of death, (to pursue the Arabian allegory), has dissolved the union of the body and the soul¹, are to enjoy the most ecstatic raptures; first by a kiss, and afterwards by an immaculate alliance. Each good Mussulman is promised a vast number of servants; dresses of superlative magnificence; a tent of brilliancy; a profusion of pearls and diamonds; viands served in golden dishes; and delicious, though not intoxicating, wines, sparkling in golden goblets;—with seventy houris: uniting the grandeur of earth and Heaven² with eternal enjoyment, in the society of their first parents.

Of all the pleasures of this paradise, however, the most surpassing was that arising from the privilege of beholding the face of God,³ every morning and every evening.

II.

The Christian creed, on the other hand, affords no definite idea of Heaven;—which some writers suppose is situate in some remote part of infinite space. Giving the fullest and most unbounded scope to the most excursive

¹ Hyde in Notis ad. Bobov. de visit. Ægrot. 19. Vide Virgil, lib. iv. 702.

² Tableau Général de l'Empire Othoman par M. de M*** D'ohson, p. 47. fol.

³ St John promises the same to the Christians, vid. Rev. xxii. v. 4; also St. Matth. v. 8. St. Augustine says, that the angels of the Cælum Empyrium enjoy the sight of God perpetually. In Epist. ad Dardanum. Ep. lvii. The eighth heaven was called the firmament, or eighth sphere; the empyrium the ninth heaven, where the blessed are supposed to enjoy the beatific vision. This existed before the concave, we now see;—having existed from all eternity.

imagination, it leaves it resting in all the mystery of sublime obscurity. "Eye hath not seen," says St. Paul, "nor ear heard, neither have entered into the mind of man, the things which God hath prepared for those, that love him¹."—"They shall hunger no more," as we read in the Apocalypse, "nor thirst any more; neither shall the sun light on them, nor any heat: for the Lamb shall feed them, and shall lead them into living waters; and God shall wipe away all tears from their eyes²." In this state of beatitude, free from every vicissitude of change or decay, they shall associate, not only with an assemblage of all the wisest and best of every age and nation, but with a numerous host of seraphim, cherubim, thrones, dominions, principalities, powers, virtues, angels, and archangels, whose glory and whose ecstasy is continually evinced by hymns of praise, harmonizing in concert with innumerable harps³.

In the description of the paradise of Fûh, by the Chinese writers, it is said, that the inhabitants sprung from the Lotus. Their bodies pure and fragrant; their persons well formed; and their countenances beautiful.

¹ 1 Corinth. ch. ii. v. 9. Isaiah, ch. lxiv. v. 4.

² Rev. ch. vii. v. 16, 17; ch. ii. v. 4; also Isaiah, ch. xlix. v. 10; and ch. xxv. v. 8. Psalms xxxvi. v. 8, 9; xvi. v. 2. Matth. ch. xxv. v. 46. Rom. ch. ii. v. 7. 1 Peter, ch. i. v. 4. Dan. ch. xii. v. 2. John, ch. v. v. 24, 29. 1 Cor. xiii. v. 12.

³ Baron Swedenborg fancied, that he was permitted to behold the interior of heaven. The account, he gives of this celestial vision, is a little too sublunary; for he says, that he found men but little changed. They eat, drink, and marry. There are towns, cities, and villages; silver, gold, and every description of precious stone. The chief difference he observed, he says, is, that every thing seemed to exist in a greater state of perfection.

They were believed to inhale odours; and to be surrounded by birds of paradise. In this region there were no women; they being turned into men immediately upon their arrival.

III.

Virgil and Tibullus, conceiving that the enjoyments, which delight the good in this world, will constitute their principal happiness in the next, describe Elysium as a residence, worthy of those, who had died for their country; who were inventors of useful arts; who were inspired poets; who had led a life of innocence; or had conferred essential benefits on mankind. Delighting in those luxuriant gifts, in which Elysium abounded, they are represented, as deriving the highest enjoyments from reposing on flowery banks, and from wandering among shady groves.

These happy fields are variously situated by the poets¹. Lucian places them in the moon; some in the isle of Leuce, between the mouths of the Danube and Borysthenes. Virgil in Italy²; some in the centre of the earth; and others at Andalusia, or Granada, in Spain. Lucretius³ describes the inhabitants as being free from care and vicissitude; living in a splendid diffusion of light; and, amid unclouded ether, enjoying the benefit of immortality. The paradise of Plato, on the other hand, was evidently borrowed from that of the Jews.

The Icelanders imagine, that on the summit of the

¹ Vid. Hor. lib. iii. ode 4. Tibull. lib. i. El. 3. v. 57. Claudian. de Raptu Proserp. Plutarch de Consol.

² En. vi. 673.

³ Lib. iii. l. 18.

Boula, a mountain which no one has hitherto ascended, there is a cavern, which opens to a paradise in perpetual verdure, delightfully shaded by trees, and abounding in large flocks of sheep¹.

The cave of Candahar is believed to present an analogous similitude². This cave the Afghans esteem impenetrable, owing to the roar of winds, and the rushing of waters. They relate, however, that some hardy adventurers once penetrated it, and beheld a most enchanting garden, in the bowels of the earth; in which were every beautiful flower and perfume; all rendered more delightful by the sounds of music, so exquisite as, at once, to ravish and enchant the soul.

The Greenlander imagines heaven to turn round a large rock; and happiness to consist in hunting from age to age. The Laplander believes, that paradise is situated in the centre of the snows of Sweden; and that they will be accompanied thither by their favourite reindeer. The Muscogulgees imagine it among the islands of the vast Pacific. "Do you see those blue mountains," says Piomingo, "whose towering summits are mixed with the descending clouds?"—"I see them."—"Beyond those mountains there is a wide river; beyond that river there is a great country; on the other side of that country there is a world of water; in that water there are a thousand islands: the sun is gone among them. These islands are full of trees and streams of water; a thousand buffaloes, and ten thousand deer, graze on the hills, or ruminant in the valleys."—"When I die shall I become an inhabitant

¹ Voy. en Iceland, 168.

² Elphinst. Caubul, 222.

of those islands?"—"Love your friends; become a great warrior; and when you die, the great spirit will conduct you to the land of souls." Such is the belief of one of the tribes of North America.

IV.

The heaven of the New Zealanders¹ is called Taghinga Attua; and abounds in all the fanciful delights, the wildest imagination can conceive. The natives of Benin, on the coast of Africa, believe theirs to be situated in the middle of the Atlantic Ocean. The Sintoists of Japan imagine, that the soul is transmitted to sub-celestial fields, immediately lying beneath the thirty-three heavens, which are the native mansions of their gods. The Langoins of Laos assert, that the souls of good men assume a body of ethereal substance, clear and transparent as light; and that after enjoying the pleasures of sixteen successive heavens, they return to the earth, and once more take up their habitation in a human body. The Siamese believe, that souls transmigrate three or four times; after which they are permitted to enter the true paradise, (the Nireupan), in which they enjoy perpetual repose; and their delight is presumed to equal that of the gods.

The Mexicans conceived, that those who died of wounds, or were drowned, went to a cool and delightful place; there to enjoy all manner of pleasures: those who died in battle, or in captivity, were wafted to the palace of the Sun, and led a life of endless delight. After an abode of four years, they animated clouds and birds of

¹ Nicholas. vol. i. p. 61.

beautiful feather, and of sweet song; having, at the same time, liberty to ascend to heaven or descend to earth, to suck sweet flowers, and warble enchanting songs.

The natives of the Friendly Islands believe, that good souls will be admitted into a region, which they call Boolootoo; where they will live to eternity. The Javanese, residing from the sea, imagine that paradise is open only to the rich. The inhabitants of the Pelew Islands¹ suppose, that immoral men remain on the earth after death; but that good ones ascend into the sky, and become exceedingly beautiful.

The Ingrian Tartars imagine the dead to live in a subterranean world; where they resume the same mode of life, they were accustomed to in this. The ancient Bramins imagined seven paradises, situated in seven seas, viz. of milk, curds, butter, salt, water, honey, and wine. The Essenes, according to Josephus, believed, that good spirits were wafted to regions beyond the ocean; where there was neither hail, rain, snow, nor winter; nor excessive heats: but a gentle wind, breathing perpetually from the ocean.

The Tonquinese, who are said to equal the Chinese in the art of landscape, imagine their forests and mountains to be peopled with a peculiar kind of genii, who exercise an influence over the affairs of mankind. And in their ideas relative to a state of future happiness, they regard a delightful climate and an atmosphere, surcharged with odours, with a throne, profusely covered with garlands of flowers, as the summit of celestial felicity. Among the Arabs, a fine country, with abundance of shade, forms the

¹ Keate's Account of the Pelew Islands, p. 354.

principal object of their promised bliss; Addison, therefore, in his allegory of *Mirza*, is faithful to the visions of that enthusiastic people. There is a tribe of America, too, who believe, that the souls of good men are wafted to a valley, abounding in guavas and other delicious fruits. The Celts called their heaven *Flath-Innis*, "the island of the good and brave;" while the Druids, as *Ammianus Marcellinus* informs us, believed, that the souls of good men are wafted, in progressive course, from planet to planet; enjoying, at every successive change, a more sublime felicity, than in the last.

The Negroes of the Gold Coast of Guinea¹ imagine, that they will be gently wafted down a river; when, if they have been good, they will arrive at a country, abounding in all kinds of pleasures:—if bad, they will be drowned, and lost in oblivion.

CHAPTER III.

EVERY one has heard of the Hesperian Gardens; though the country, in which they were situated, has never been accurately ascertained. While some have placed them at *Larach* in the kingdom of *Fez*, others have assigned *Lixus*² or *Susa*, in *Morocco*³; *Zeres*, in the

¹ Vid. *Bosman*, p. 131. Ed. 1721.

² The island of *Gezira*, in the river *Lixus*, abounded in olives, previous to the time of *Domitian*. There was an altar, dedicated to *Hercules*; and many persons supposed, therefore, that the gardens of the *Hesperides* were situated there.

³ *Virgil*, *En.* iv. l. 481. *Plin.* N. H. xxi. c. 4.

province of Andalusia¹; Ethiopia; Scythia; India; the Balearic, and the Cape de Verd Islands; the Canaries; the Isles of Man and Anglesea²; while Rudbecks was so enamoured of northern scenery, as to suppose them to have been situated in Sweden³! Some at the mouth of the Niger⁴: and others, among whom we may particularize Monsieur Bailly, place those gardens, as well as Indra, the fairy land of the Persian poets, beyond the mouth of the Oby in the Frozen Sea⁵!

————— where towards the pole it spreads;
Where piles of mountains rear their rugged heads;
Where valleys sigh, and lengthening echoes howl,
And winds on winds in endless tempests roll!

CAMOENS, (MICKLE,) b. iii.

It is, however, most probable, that they were situated in the Cape de Verd Islands; and that the golden fruit, stolen by Hercules, were no other than oranges. To these islands Sertorius⁶, whose aqueduct at Evora still attests the usefulness of Roman grandeur, formed a reso-

¹ Apollonius saw in a temple among the Gades of Spain the twelve Labours of Hercules, with the Golden Olive of Pygmalion; the fruit of which seemed to grow out of an emerald. Philostratus in Vit. Apol. v. c. 5.

² Vid. Fragmentum Historiæ Britannicæ. Also D'Hancarville's Recherches on the Origin and Progress of the Arts in Greece, vol. i. p. 289.

³ Vid. Atlantica, sive Manheim, vera Japheti posterorum sedes ac patria. For Extracts, vid. Bayle, Republique des Lettres. Pindar places the Hyperborean country on the banks of the Danube. Pyth. Od. x. The Hyperboreans were supposed to have enjoyed every species of felicity; and the sun was said to rise and set only once a year.

⁴ Salmasius near the Equinoctial. Salmas. Exercitat. in Solin. p. 656. ed. 1703.

⁵ Nova Zembla.

⁶ Fragmenta Sallustii, p. 153. ed. 1713.

lution of retiring, when weary of the perpetual wars, in which he was engaged; and thither he had actually retired, but for the treachery of his crew. These gardens were, also, the Fortunate Islands of the poets: of which Plutarch gives the following description. "They are two in number, separated only by a narrow channel; at the distance of ten thousand furlongs from the African coast. They are called the Fortunate Islands. Rain seldom falls there; and when it does, it falls moderately: but they generally have soft breezes, which scatter such rich dews, that the soil is not only good for sowing and planting, but spontaneously produces the most excellent fruits; and those in such abundance, that the inhabitants have nothing more to do, than to indulge themselves in the enjoyment of ease. The air is always so pleasant and salubrious, that it is generally believed, even among the barbarians, that these are the Elysian Fields, which Homer¹ has so beautifully described."

To these favoured spots Horace, in a time of great public calamity, invited his countrymen to accompany him. "Let us go," said he, "in search of those happy fields, where the earth, untilled, yields annual fruit, and the vines flourish so abundantly: where honey flows from the trunk of the oak; and murmuring streams roll slowly down the mountains²." Some poets have extended their riches and beauties, by decking their shores with shells, corals, and pearls.

¹ Odyss. iv.—Plutarch.—Tasso describes these islands in his usual style of beauty.—Jer. Del. Lib. xv. st. 35. Hoole, b. xv. l. 257.

² ————— arva, beata

Petamus arva, &c. &c.

Hor. Epod. Lib. v. Ep. xvi. l. 41.

II.

These islands (after all memory of them had been lost among the ruins of the Roman empire) were discovered by the Genoese. Don Lewis la Cerda, of Spain, soon after, requested Pope Clement to bestow them upon him¹. The pope, proud, as it is said, of an opportunity of giving away a kingdom, consented; and crowned him with much ceremony at Avignon. Lewis, who was the eldest son of Alphonso, king of Castile, thus obtained the title of "Prince of the Fortunate Islands." When the news of this transaction reached England, says Petrarch, the people, thinking the name of fortunate belonged only to themselves, were highly displeased and alarmed, that his holiness should presume to give them away!

These islands are supposed to be the fragments of Atlantis, which Plato² represents, as being as large as Syria and Asia Minor; and which, in the splendour of its architecture, the richness of its metals, the beauty of its landscapes, the bloom of its flowers, above all, in the excellence of its sciences and arts, surpassed every country of the ancient world³. It is possible, that the Atlantis refers to the American continent. Ælian⁴ mentions a new country of immense extent; Seneca⁵ alludes

¹ Galvano's Hist. Mar. Disc. p. 25.

² In Critia.

³ Pausan. viii.

⁴ Ælian says, that Silenus told Midas, that Europe, Africa, and Asia, were islands; that there was but one continent; and that lay beyond the sea.—Lib. iii. 18.

⁵ Medea. v. 374.

to it; and Diodorus¹ relates, that when it was first discovered by the Carthaginians, they made a law, that no one should settle in it on pain of death². And while Lucretius speaks of countries beyond the Atlantic Ocean, Claudian enquires—

Quid numerem gentes, Atlanteosque recessus
Oceani ?

And yet these allusions, perhaps, may relate to the islands near Mount Teneriffe; particularly since, in the *Periplus* of Hanno, we are told, that when the Carthaginians were sailing on the western coast of Africa, they saw an immense mountain, whose head was lost in clouds; and out of the summit of which flames burst forth, at intervals, illuminating the sea to a great distance. This volcano, Hanno's interpreters called "the Chariot of the Gods."

III.

The existence of Atlantis seems to have been firmly believed by many of the best ancient writers. Plato heard it from Socrates, Socrates from Critias, Critias from his grandfather, his grandfather from Solon, and Solon from the Egyptian priests. Proclus, in reference to this, relates, that Marcellus³, in his history of Ethiopia,

¹ Perhaps these islands may relate to the three islands on the coast of Arabia Felix, called Panchæa; yielding myrrh and frankincense, and abounding in every natural beauty.—Diodorus describes it, v. 42.

² Vid. also Plin. Nat. Hist. ii. c. 90.

³ Marcel. in *Æthiopic.* apud Proclum. lib. i.

often mentioned seven islands in the Atlantic; the inhabitants of which preserved a tradition, that there was once an island, much larger than either of the seven, which governed all the rest. Whitehurst believes it to have stretched from Ireland and the Azores, to the continent of America; and Buffon believed, that all the islands of the submerged continent are the summits of its mountains. In respect to the Fortunate Islands, it may be again observed, that the accounts, carried to Cathage by the discoverers, were so imposing, that such great numbers desired to emigrate thither, that the senate enacted a law, prohibiting any one from landing upon them on pain of death. These islands are not to be confounded with that near Cadiz, called Aphrodisias¹, planted with gardens, well inhabited, and not now in existence: but two islands, 10,000² stadia from the African continent, of which Sebosus³ wrote a confused account, and called Hesperides. Sertorius named them the Atlantic Islands; Plutarch, the Fortunate Islands; Juba, Purpuraria; Ptolemy, Aprosites and Junonia Autolola; and Gosselin⁴, Fortaventura and Lancerota⁵. They were said to have abounded in every species of fruit, in large quantities of honey, and in a vast multitude of singing birds. Atlantis was believed to have disap-

¹ Plin. Nat. Hist. iv. c. 22.

² Plutarch.

³ Plin. vi. c. 36, 7.

⁴ Des Traditions sur les Isles de l'Océan Atlantiques.—Gosselin, Rech. sur la Géog. des Anciens, t. i. p. 156.—Vid. also Bory de St. Vincent.

⁵ Ptolemy says there were six. Plutarch and Sebosus number only two. Héren of Germany believes they were Porto Santo and Madeira.

peared in one night, having been swallowed by the sea during an earthquake¹.

Whether this celebrated island may be classed with More's Utopia and Harrington's Oceana, it is, and perhaps ever will be, impossible to determine. But what gives great colour to the probability of its former existence is the remarkable fact of there being in the Atlantic, between the parallels of 18° and 33° north latitude, bushes of a marine plant², extending at intervals over a space of water, no less than from 55 to 60,000 square leagues: sometimes appearing like inundated meadows; and some of them rising like heaths, furzes, and bushes. When Columbus first beheld them, both he and his crew were struck with astonishment and terror. This phenomenon is called the Sea of Sargasso, or the Grassy Sea. Among the bushes are frequently caught sea hares, the American frog-fish, and slime containing eggs of crabs, and various insects. Where sea-weeds grow, the depth of water is comparatively shallow; in many parts of this Grassy Sea, however, it is deeper, than was ever sounded. But this applies only to parts, and probably where the tufts float. It is not impossible,

¹ Beatson imagines it probable, that the islands of Ascension, Saxemberg, Gough, Tristan d'Acunha, and St. Helena, are remains of the Atlantis. The intervals between these islands comprise a space of more than 1800 miles in length, and 500 in breadth.

² Fuscus Natans.—Scylas says, that the Carthaginians found the sea un-navigable beyond Cerne, placed three degrees south of the Canaries, because sea-weeds impeded their progress. Hanno, when sailing along the western coast of Africa, observed, that a remarkable silence prevailed upon the land during the day; but that in the night were seen a multitude of fires: and sounds were heard as proceeding from a great number of musical instruments.

therefore, but that this green sea may have been once green land. Many writers have supposed, that Columbus was actuated by a hope of discovering a new continent, by undertaking his adventurous voyage. His object, however, was to discover a direct and nearer passage to the rich kingdoms of Zipangu and Cathay. When land was first discovered, therefore, it was taken for the coast of India, or China.

CHAPTER IV.

ANAXAGORAS and Empedocles, Cardan and Spalanzi, were of opinion, that, in common with insects and quadrupeds, trees and flowers had feelings, affections, and passions; upon the principle, that life without sensation¹ is an anomaly. The earth is the parent of all things; and it is the office of vegetable life to transform unconscious matter into living animals. Hence Virgil, in many a beautiful passage, animates vegetables with hope, fear, hatred, and affection. Darwin has pursued the idea in his *Loves of the Plants*, and in his *Temple of Nature*.² This opinion is sanctioned by the discovery of their

¹ The plants of the greatest apparent sensibility are the *mimosa sensitiva* and *pubica*; *Hedysarum gyrans*; *oxalis sensitiva*; *Smithia sensitiva*.

² The seminal vessels of the richly scented *nymphaea nelumbo* are more evident, and its germ more magnified in the seed, than in any other plant. For this reason it is probably held sacred in Thibet, and many other countries of the East. From some experiments, lately made by Mrs. Ibbetson, it appears, that the root is the laboratory of the plant; that the embryo of the seed is formed in the radicle; but that it does not join the seed, till it enters the seed vessel for that purpose: that the flower-bud is formed in the root;

46 *Discovery of the sexual Properties of Plants.*

sexual properties. This important discovery has been almost universally attributed to Linnæus: but we learn from Herodotus¹, that the Babylonians perfectly understood the sexual properties of plants; and though not adopted by them, sufficient proofs may be drawn from the writings of Aristotle², Theophrastus³, and Pliny⁴, to confirm us in the belief, that it was not unknown to some of the Grecian naturalists. While the works of Alpini, Jungius⁵, and Burckhard⁶, Erasmus⁷, Millington, Grew,

and the leaf-bud in the bark. And that the canal medullaire (line of life) is on each side the pith; proceeding from the centre to the circumference, preceded by the gastric juice. This physiological exposition evidently exhibits a striking resemblance to animal life.

¹ Clio. cxiii. On the sexual properties of palm-trees—vid. Kæmpfer's *Amœnitates Exoticæ*.

² Arist. de Plant. lib. i. c. 2, 6.

³ Theophrast. Hist. Plant. lib. iii. c. 9.—ii. c. 9. Lib. vi. c. 2.

⁴ Pliny says, that plants have a natural instinct for generation: he calls the farina a subtle powder.—Nat. Hist. xiii. c. 7. Alpini, who died in 1617, settled the fact in regard to the generation of plants, by his observations on the palm tree.—Vid. Alpin. de Plantis Egypti, p. 10. Venice, 1592, 4to. And Swan, in his *Speculum Mundi*, published 1635, speaks familiarly of the male and female palm. The secret was also known to Mexio and Du Verdier.—Vid. *Treasure of Auncient and Moderne Times*, book iv. c. 5. p. 217. For a history of this tree, the most interesting subject in vegetable economy, see Abbé Raynal's *Hist. of the East and West India Settlements*, vol. i. p. 140: and Mylius' Letter to Dr. Watson.—Phil. Trans. vol. xlvii. On the fructification of plants, consult Gräberg's interesting paper, "*Fundamentum Fructificationis*," *Amœnitates Acadæmicæ*, vi. art. 116. On the perceptive powers of vegetables, see Percival's observations, in the proceedings of the Literary and Philosophical Society of Manchester, 1784. Dr. Watson's *Chemical Essays*, vol. v.: and for observations on the irritability of vegetables, see *Philosophical Transact.* vol. lxxviii.

⁵ Jungii *Opuscula botanico-physica*, &c. Apud Fagel. et Vaget.

⁶ Ep. ad G. G. Leibnitzium, 1702.

⁷ Erasmus, in an age when science was held in little esteem, and scholastic

Moreland, Bradley, Camerarius, Blair, Geoffry, Vaillant, Ray, and Jussieu, evidently demonstrate, that they believed in its truth, many years before its adoption by Linnæus. If, however, that celebrated naturalist had not the honour of the first discovery, he had yet the merit of reducing the theory into a practical system¹.

II.

And here, perhaps, we may be excused, for adducing a few instances in science, in which modern discoveries may be traced to ancient industry and research. The influence of the tides was not entirely unknown to ancient philosophers. Virgil was not ignorant of the sleep of plants, nor of the circulation of their juices; while ancient physicians², and perhaps Solomon³, acknowledged the circulation of blood in animals. The causes of eclipses⁴ were known to Thales, Aristotle, Py-

pedantry in high honour, conceived from several passages in Herodotus, Virgil, and Plutarch, that plants had sensation. For this opinion he was contemptuously ridiculed by the elder Scaliger: a man, who, with all his Greek, was ignorant in the midst of a great knowledge of words; and arrogant in defiance of his own lessons of humility.

¹ The sexual properties of plants have been some time known in China. "All animate and inanimate Nature," says Choo-foo-toze, "may be distinguished into masculine and feminine. There is, for instance, female hemp, and male and female bamboo."

² Plat. in Timæo.

³ Vid. Ecclesiast. ch. xii. Solomon believed, that the earth is eternal; (i. v. 4.) and that the wind revolved in periodical circuits (ch. vi.).

⁴ Plutarch says, that the common people, in the time of Nicias, knew well how to account for an eclipse of the sun; but the cause of an eclipse of the moon was beyond their comprehension.—In vit. Nicias.

thagoras, Dion, Pericles, Sulpitius¹, and the Ethiopians². And we are assured by Macrobius, that a regular series had been observed in Egypt, 1,200 years before the birth of Alexander. The obligations of Copernicus to Pythagoras are universally known: Philolaus and Staius³ taught the diurnal motion of the earth: Meton invented the lunar cycle: Democritus, Anaxagoras, Plato⁴, and Lucretius⁵, taught a plurality of worlds; and that the spots on the moon's disc were the shadows of high mountains: while Anaxagoras ascertained the causes of thunder and lightning⁶. The rotundity of the globe was known to Virgil⁷; and that the fixed stars are suns, shining to other systems, was not only known to Manilius, but described by Lucretius. Chiron invented the sphere⁸; Anaximander maps and globes; and Eratosthenes the armillary sphere. Berosus taught the art of dialling; Diophantes algebra; and Menechmus conic sections. The Greeks assure us, that geometry took its rise in Egypt: but Josephus insists, that the Egyptians received it from the Hebrews. Indeed it

¹ Plin. ii. c. 13. Jamblich. in vit. Pythag. c. vi.

² Lucian.

³ Theb. viii.

⁴ In Timæo.

⁵ Lib. ii.

⁶ Cesar, Pliny, and Seneca, describe fires on the spears of soldiers; phenomena, frequently seen in warm countries. Camœns (book v.) describes them, as appearing on the spindles of the masts of Gama's ships; and takes occasion to celebrate the wonders of nature; and to inculcate the advantage of studying her laws. These phenomena are called St. Helme's Fires by the Spaniards; and Fires of St. Peter and St. Nicholas by the Italians. Ctesias relates, that he witnessed the experiment of iron, concealed in the ground, averting the consequences of storms.

⁷ Georg. i. l. 242.

⁸ Bryant's Analysis, vol. ii. p. 482, 4.

would have been impossible to have built any one of the towers, temples, or cities, which the Chaldeans are said to have built, without a knowledge of this essential art. Aristarchus and Nicetas of Syracuse taught the movement of the earth through the circle of the zodiac; and Dionysius of Alexandria discovered that period of the solar year, afterwards introduced to the Roman calendar by Julius Cæsar.

Memnon, the Egyptian, first traced the sounds of the human voice to those simple elements, by which the whole circle of knowledge might be imprinted. He invented letters in the year before Christ 1822; and a Phenician carried them into Greece in 1493. The properties of magnetical substances, too, were not entirely unknown. Diodorus relates, that Abaris, the celebrated Hyperborean, was conveyed to Greece, over mountains, rivers and seas, on an enchanted arrow. It is something more than probable, that this enchanted instrument was a magnet, pointed like an arrow. In such case, Abaris must have been acquainted with its polarity, as well as with its power of attraction. It is not a little remarkable, too, that the courses of ships, winds, &c. are still denoted on our maps and globes, by flying arrows. That the magnet was known to the Persians, Hyde gives some probable reasons to suspect¹; and that it was used in China, long before it was in Europe, is almost certain; notwithstanding the assertions of Niebuhr and Sir William Jones. Stukely is, however, probably in error, when he supposes, that Abury Temple, and the solar one, at Stone-

¹ De Religione Veterum Persarum, p. 189.

henge, were fixed in their mathematical situations in respect to the cardinal points, by a magnetic compass : and Mons. Bailli makes the subject ridiculous, when he asserts, that it was even known to the antediluvians.

In the early records of observation, the magnetic needle declined towards the east. In 1558 it varied (London) to the east $11^{\circ} 15'$. This declination ceased in Europe about the middle of the seventeenth century ; when it pointed due north and south. Soon after this, it declined towards the west. Of late, this declination has been diminishing, and the needle is now reclining to the north. This deviation, however, is subject to frequent variation. Professor Oersted, in a paper published by the Royal Society of Copenhagen, has observed, that during the day, the western deviation is greatest about two in the afternoon ; and its greatest annual one in the month of September. Colonel Beaufoy observed, that the magnetic variation to the westward of true north had increased till February and March 1819 ; when it arrived at its maximum. Since then it has uniformly decreased. The western variation had been on the increase since 1657. Recupero informed Brydone¹, that the needle upon Mount Etna, soon after the eruption of 1755, was agitated with much violence for some time ; and then lost its magnetical power entirely. On the iron mountain of Southern Africa, belonging to the Kora Hottentots, the needle, by being placed on fragments of a rock, points differently on different fragments. On some it loses its polarity entirely ; on others it points to the south ; on some

¹ Sicily and Malta, p. 97.

it vibrates with violence; and on others it turns round with great celerity. At sea, near a certain part of the island of Elba, mariners steer without a compass, which is also sensibly affected in the isle of Canny, one of the Hebrides:—as well as on several of the hills in Australia¹, where it flies round with velocity, and suddenly settles at opposite points, the north point turning south. Mr. M'Bride and Captain Ross² state, that the needle loses its magnetic virtue in Davis' Straits; in consequence of which the whale captains steer by the land, and through channels in the ice. Two Greenland ships, the *North Pole* and the *William and Ann* of Leith, having entered Davis' Straits, they pursued their course till they reached an opening, which, they supposed, was Lancaster Sound. During their stay in this part of the coast, it was discovered, that the compasses of both ships, whenever they approached within five or six miles to the north shore, which is rugged and mountainous, lost their magnetic virtue entirely; standing in any direction, to which they were placed, without indicating the least appearance of being attracted either one way or the other. But as soon as the ships reached beyond five or six miles from the land towards the middle of the Straits, the needles again acquired their usual power, and exercised it without any apparent obstruction.

Lieut. Parry left England in May 1819. He followed Captain Ross' track into Davis' Straits to Baffin's Bay; and

¹ Oxley Jour. in Australia, p. 259—p. 278.

² Voy. of Disc. to Arctic Regions, Appendix, p. 19. 4to.

through Lancaster Sound proceeded westward, until he arrived at about 115° west longitude; which he reached the 28th of September. Here he was stopped by the winter: but he cut his way two miles through the ice, and got into a harbour of an island, which he called Melville Island. In this spot he stopped till the first of August in the following year; when the ice broke. In this voyage Lieutenant Parry observed, that the magnet held a variation of 126° west: and only about one hundred and fifty miles farther of 128° east; so that the ship seems to have made a circuit round the magnetic pole, which some have supposed to be situate on the American continent, between the longitudes of 90° and 120° ; and below the latitude of 70° . It may be here observed, that Barlow has recently discovered, that the magnetic quality of iron resides wholly in the surface. Thus an iron shell, weighing ten pounds, will act as powerfully as an iron ball of one hundred times its weight, having the same external dimensions. It has also been lately ascertained, that the violet rays of the prismatic spectrum have a magnetic power. This was discovered by Morichini of Rome. The Marquis Ridolfi also proved, that needles, magnetized by these rays, have the properties of needles, magnetized by means of a loadstone. They vibrate on a pivot; and their points turn invariably to the north. Their heteronomous poles attract, and their homonomous ones repel each other.

The gravity and elasticity of the air was familiar to Aristotle and Seneca; Pherecydes, the master of Pythagoras, foretold an earthquake by drinking the waters;

and the microscope was known in the time of Augustus¹. Empedocles and Cicero had some idea of attraction². Plutarch frequently speaks of the infinite divisibility of matter; and some have supposed³, that even the Newtonian system of fluidity and centrifugal force was not unknown to the Egyptians.

III.

If, in later ages, the moderns are obliged to Arabia for arithmetic and algebra, and to the Moors for astronomy and geography; they are indebted entirely to ancient Greece for every species of elegant literature. For in the Latin poetical writers, there is scarcely one single original thought. To the ancients, too, how much are we indebted for the useful arts. Arachne invented the distaff; Pamphyla the art of using cotton; a Phrygian lady needle-work; and Praxiteles looking-glasses. The Tyrians discovered scarlet and purple dyes; and the Sidonian ladies first practised embroidery. Phidon invented scales and weights; Prometheus first taught the art of striking fire from flints and steel; an Egyptian made the first lamp; Anacharsis the first pair of bellows; Pseusippus the first cask; a Spaniard the first sieve; a Scythian the first anchor; and Erichonius invented chariots, and harness for horses. Archytas invented the screw and pulley; Perdix the saw; Dædalus the axe,

¹ There was a mirror invented by Hostius, which made a man's finger look as large as his arm.

² *De Natur. Deor.* ii. 45.—Shakespeare, too, uses it in Newton's sense.—*Timon of Athens*, iv. sc. 3.

³ Whitehurst's *Enquiry*, p. 18.

the whimble, and the wedge; his grandson the lathe; and Anacharsis the potter's wheel. Ctesibes invented the pump, a water-clock, and other hydraulic instruments; and Nicias discovered the art of fulling. Rhœcus and Theodorus of Samos invented the forging of iron statues, and of casting copper ones. Cybele, the daughter of Menos, king of Phygia, invented the tabor, the cymbal, and the flageolet; and Castor and Pollux, reducing motion to a science, gave rise to the art of dancing: while Gargaris, king of the Curetes, first taught the method of taking honey from bees.

The list of our obligations might be considerably extended. But though we are indebted to the ancients for many important hints, the moderns have, assuredly, been far more successful in the study of nature; and the exercise of the useful arts. There is no necessity to allude to the ancients having no linen for shirts; no windmills, or watermills; and no spectacles: it is sufficient to observe, that if we except the art of painting, sculpture, poetry, and music, we are as far beyond them in every species of knowledge, as the French are beyond the Hungarians, Spaniards, and Portuguese.

In fact, the moderns excel the ancients in all the sciences; in most of the arts; in government; in commerce; in manners; and in facility of intercourse: but they have less mental and bodily vigour; less simplicity; and less admiration and enthusiasm for genius.

IV.

The art of gardening was known to the Greeks and Carthaginians, who were exceedingly attached to flowers.

The Britons were ignorant of this luxury, till it was taught them by the Romans¹. In the time of Agricola², however, they had made great progress; and had reared several species of flowers and fruits; having found their soil sufficiently rich and various, for almost every European fruit, except the vine and olive. The Dutch were late in deriving profit or pleasure from this pursuit. The taste, once imbibed, however, soon became so captivating, that they named many of their flowers after distinguished statesmen; while a single *Semper Augustus* sold for 4600 florins³! Of the various sorts of tulip and gilliflowers, more than two hundred have derived their names from eminent men and beautiful women. The history of the Tulipomania, indeed, furnishes the most amusing article in the history of human folly;—450 guineas having been offered, in 1771, for a hyacinth, and refused! The

¹ The Talmud of the Jews mentions nine orders of angels; among these the first order has the delegated power of bestowing life; by the fifth the Deity sends the elements; and by the influence of the seventh are elicited herbs and plants. I shall take this opportunity of noting a remarkable error among the scholiasts, annotators, and mythologists. Many, and indeed most of these writers insist, that the Floralia were instituted in honour of a courtesan! But that Flora was a respectable goddess is evident from the circumstance related by Cicero; who says, (*Orat. in Verr. 5. 14.*) that it was the duty of the ædile to exhibit sacred games to Ceres; and to conciliate the mother Flora. Besides, Varro informs us, that Tatius, king of the Sabines, offered vows to Flora, previous to his war with Romulus. There appear, therefore, to have been two species of floral ceremonies. One, a mere festival, like our May-day; the other, of a chaster kind. The former were called *Florales Ludi*; from Flora, a courtesan: the latter *Floralia*, from Flora, goddess of flowers, when the Romans prayed for a blessing on the trees and grass.

² Tacit. in *Vit. Agricol.* c. 12.

³ In 1814 the emperor of Austria gave 5,000 francs, (208l. 6s. 0d.) for one plant of the *cycas circinalis*, a species of evergreen palm.

Chinese, too, are accustomed to give a large price for the montan; hence that flower is not unfrequently called the paleangkin, signifying “an hundred ounces of gold.”

V.

The gardens of Persia are said to vie in beauty and luxuriance with any in the universe; and to them the Persians devote their principal attention. When Mirza Abul Hassan was ambassador to the British court, one of his greatest satisfactions arose from occasionally walking, unattended, in Kensington gardens. Sir John Malcolm says, that when he was in that country, (A. D. 1800), grapes were sold at less than an halfpenny a pound; while, in some provinces, fruit had scarcely a nominal value.

The Assamese are said to have a decided taste for planting: while the Japanese¹ and the resident Tartars of the Crimea derive their principal sustenance and amusement from their gardens. Those of Fez, in the empire of Morocco, have summer-houses in them². In these they may be said to live, from the beginning of April to the latter end of September. The Indians of Mexico, in the time of Cortez, were passionately fond of flowers; and the gardens, which that commander found at Huaxtepec, were so extensive and beautiful, as he informed Charles V, that they surpassed every thing of the kind, he had seen even in Europe. While an ambassador, to the court of Montezuma, could present no offering, which would be more highly esteemed, than a bouquet;

¹ Golownin's Narrative of his Captivity in Japan, vol. i. p. 282.

² Vid. *Treasure of Ancient and Moderne Times*, booke vi. c. 1, p. 521.

and so partial are the ladies of Lima, that nearly eight hundred pounds worth of flowers are sold in the great square, upon an average, every day.

If a Cingalese possess a garden, he wants but little more. Two jack trees, a palm-tree or two, and six or eight cocoas, furnish him with enough to make him content; and his chief enjoyment is to recline under their shade. Of the jack tree, says Thunberg, may be prepared no less than fifteen different dishes. The peasantry of Java have, in many districts, gardens attached to their cottages; which are exempt from contributions of every kind. In the regency of Kedu, they are so extensive, as to constitute one-tenth of the district. These gardens the cotters plant, not only with vegetables, but fruit; and no small delight do they experience in sitting under the shade, with their families around them. Some of these cottages are so luxuriantly embowered with foliage of evergreens, that they cannot be discerned, till a traveller stands at the very door. And so beautiful do these groups make the country, that an elegant, as well as an enlightened, governor¹ of that country asserts, that the clumps, which diversify the most skilfully arranged park, can bear no comparison with them in picturesque effect. During the Dutch occupation of this island, most of the vegetables and fruits sold, in the "land of friends,"—the vegetable market of Batavia,—were reared by manumitted slaves; who, upon receiving their freedom, were accustomed to hire a small quantity of land from their former masters. In consequence of which Batavia was supplied more plentifully with fruits, than any city in Europe.

¹ Raffles' Hist. Java, i. p. 82.

CHAPTER V.

THE Mexicans, as Bernal Diaz informs us, acknowledged a goddess of flowers in their theological vocabulary. This goddess (Coatlicua) had a temple, where a festival was held, every year, by the makers of nosegays; whose offerings consisted of braids of flowers, wove with much art and delicacy.

Floating gardens, those miniature resemblances of the Isle of Delos, are very common in New Spain. Of these there are two kinds. Those, that glide upon the water, at the caprice of the winds; and those, which are attached to the shore. The principal flowers and roots, consumed in the city of Mexico, are raised in these small gardens. It is a most interesting spectacle, as we learn from the Baron de Humboldt, and the Abbé Clavigero, every morning, at sun-rise, to see the provisions brought in by Indians in boats, descending the canals of Chalco and Istacalco. In them are cultivated beans, artichokes, and cauliflowers; while the edges are ornamented with rose bushes. The promenade in boats, around these little islands, is represented as being the most agreeable in the environs of Mexico. When the proprietor of one of these floating gardens finds, that he has a disagreeable neighbour, he unties the chain, that fixes his little property to the shore; and with his hut and his tree, growing in the middle, floats wherever he pleases. In China they are formed on the surface of canals and rivers; and at Canton alone, more than 40,000 persons live in boats,

floating on the Tigris¹. In describing these wandering gardens, and their proprietors, the mind naturally recurs to the history and the habits of the grey squirrel. This animal abounds in North America, and is very numerous in Lapland. When they come to a lake, they search for a piece of pine-bark; drag it to the water; get upon it; elevate their brushes for sails, and land wherever the winds direct them.

Isle gardens are not unfrequently seen in other countries and climates. Herodotus mentions one in Egypt, called Chemmis²; and the Greeks believed, that the Cyclades had once been all floating islands³. In the lake Cutilia, there was one, the appearance of which the Romans attributed to a miracle. This is now lost in beds of weeds. He also mentions two floating islands, in the Lake Bolsena; which sometimes formed themselves into circles, and sometimes into triangles; but never into quadrangles. Seneca mentions several in Italy. There were two, also, in the Ionian Sea, anciently called Plotæ. They are now fixed, have good springs, and a fertile soil.

On the Guayaguil, in the kingdom of Quito; in the

¹ In Banca * there is an order of persons, called Rayads, who live with their families in small vessels, and enjoy perpetual summer; for they navigate their covered boats from island to island, with the variations of the monsoons. In Borneo † are vast swamps; and whole villages are built on rafts, which are moved about, according to the will or interest of the proprietors.

* *Euterpe*, c. xlvii.

³ The Cyanæ were once believed to have been floating islands; and thence occasionally called Planetæ. vid. *Plin.* vi. c. 12. *Pomp. Mela.* li. c. 7.

* *Vid. Asiat. Journ.* i. 345.

† *Vid. Pennant's Outlines*, iv. 52.

river Congo¹, on the western coast of Africa; in the lake of Tivoli, near the hot baths of Agrippa; and in the lake, near St. Omers, floating islands are found. The last move at the will of the neighbouring farmers; who draw them near the shore, to drive their cattle upon; and having done so, they unloose the cords, and let them float at the discretion of the winds. A similar island exists in Loch Dochart among the Grampian mountains; while a most remarkable one has, within these thirty years, three times emerged from the bottom of the Derwent, in the county of Cumberland. It is formed by a decomposition of aquatic plants. Browne observed several in the Nile; and Pallas gives an interesting account of the rising and sinking of one in the sea of Azof. And in 1818 re-appeared a small island in the Lake Wallenstadt, which sunk about a century ago. Fêtes were given, on this occasion, by all the cantons of Switzerland.

The poets have not neglected to embellish their pages with references to floating islands. Gama was attacked near the shore of Anchediva², in the Indian seas, by a body of Moorish pirates, in boats, holding large boughs of trees; so that, being fastened together, they appeared like a floating island. The cannon of Gama, however, soon dispersed them. Camoens³, also, describes the island

¹ The Congo is said to carry floating islands sixty or seventy miles out to sea: vid. Maxwell's Letter to William Keir, Esq. July 20, 1804.

² Vid. Mickle's Dissert. on Discov. India. Bacchus, in his expedition to the same country, made use of lances, wrapped with vine-leaves, to deceive the unpractised Indians into a belief, that no hostilities were intended. Perhaps Shakespeare might have remembered this, when he covered the soldiers of Macduff with branches of trees.

³ B. ix.

of Venus, as a floating island, which became fixed on the approach of the adventurous Portuguese. His description is surpassed by none of the poets, if we except Milton. Delille, too, in his Episode of Egeria, imagines her father to possess a floating island, in one of the Scottish lakes, which he gives her for a portion. Of this incident the poet has made an elegant use; and the episode forms, in consequence, the most interesting part of his *L'homme des Champs* ¹.

CHAPTER VI.

THE designs, that flowers have afforded to painting, sculpture, and architecture, with their effects upon the mind, are beautifully touched upon by the author of the *Spectacle de la Nature*. In the manufacture of silks, as well as in the fine arts, flowers are adopted, as giving the greatest variety, and the most vivid expression to a shawl, a robe, or a mantle. The practice is of great antiquity. Equally so is the custom of presenting silk ornaments, in which flowers are interwoven or embroidered, to friends and persons of high consequence and rank. It prevailed in ancient Syria ² and Persia; and is still observed in India, Turkey, and Ethiopia. The passage in the *Eneid*, where Andromache presents to Ascanius a robe, wrought

¹ Canto ii. The Egyptians fabled, that Butis received Horus from Isis, and concealed him in a floating island. Herod. lib. ii.

² 1 Sam. xviii. 4. Esther, vi. 7, 8.

with flowers of golden tissue, and requests him to accept it, as a friendly gift from the wife of Hector to a youth, in whom appeared the charms and graces of her lost Astyanax, is exceedingly beautiful¹. Nothing can be more affecting than the whole passage.

Flowers are inwoven in the shawls of Cashmire; and the Chinese embroider all their works with the flowers and foliage of the shrub, called Hai-Tang, much celebrated by their poets. The practice is imitated in the Gobelin tapestry and the Dresden china: and when Mons. de Boisgelin was in Denmark, a service of porcelain was preparing, on which were delineated all the plants of the *Flora Botanica*, classed and arranged according to the system of Linnæus. In nothing do the Chinese, Japanese, Siamese, and Persian porcelain yield to those of Dresden and Worcester, more, than in the selection of natural colours and subjects.

II.

The songs of the Hungarian peasantry frequently conclude with the wish, "Oh that I had a large garden, well stocked with fruit; a farm well stocked with cattle; and a young and beautiful wife." In the city of Toulouse prevailed a custom, which is as agreeable to the imagination, as any we read of in the history of ancient manners.

¹ Accipe, et hæc, manuum tibi quæ monumenta mearum
Sint, puer, et longum Andromaches testentur amorem
Conjugis Hectoreæ. Cape dona extrema tuorum,
O mihi sola mei super Astyanactis imago.
Sic oculos, sic ille manus, sic ora ferebat;
Et nunc æquali tecum pubesceret ævo.

Æneid, lib. iii. l. 486.

An account of this custom is preserved in the archives of that city, and is to the following effect. Seven persons of condition, having resolved to do honour to the cause of poesy, formed themselves into a society, and wrote to all the Troubadours, in the south of France, requesting them to meet on the first of May at Toulouse; and there to rehearse any poem, they might chose to recite. Intimating, at the same time, that a golden violet should be awarded to the author of the poem, which should be esteemed the best. In consequence of this invitation, a vast assemblage of Troubadours entered Toulouse; and the whole ceremony gave so much delight to the ladies and gentry of that city, that they took charge of the future meetings; and appointed a chancellor, and secretary to the institution. These meetings were continued every year, and three other prizes added. The winner of the first enjoyed the violet; the second an eglantine; the third a carnation; and the fourth a pansy. Whoever bore away the four together was admitted doctor of poetry.

In distributing rewards, and in conferring honours, nature is most commonly appealed to. The poets were crowned with bays, and conquerors with laurel. Of the ten kinds of bearings, into which the art of heraldry is divided, seven consist of signs, drawn from the natural world. The fleur-de-lis of France is a lily; that of England a rose; and while the coronets of earls and marquisses are composed chiefly of points and flowers, and those of dukes are floral, the principal decorations of the higher descriptions of honour are stars, eagles, and crescents. When we would welcome a hero, or a monarch, to his home, boughs are scattered in his path; and many

of our own ancient festivals were celebrated under an oak: The young women with nosegays in their hands; and the young men with oak-leaves in their hats.

In Salency, a small village in Picardy, there still remains an interesting custom. It is called "the festival of the rose." On a certain day of every year the young women of the village assemble. After a solemn trial before competent judges, that young woman, who has conducted herself the most discreetly, and gives the most affecting proofs of the general innocence and simplicity of her character, is decorated with a crown, which thenceforward becomes an object of pride to all her family. The crown is a hat covered with roses. It frequently constitutes the whole wealth of the wearer; but the instances are far from unfrequent, in which it has been esteemed the most honourable recommendation to a wealthy suitor. This custom was instituted by St. Medard, in the fifteenth century. He was the sole proprietor of the village; and his sister the fortunate winner of the original prize. To the time of the revolution, this festival was observed with all the circumstances of preparation and solemnity, that marked its primary institution, thirteen centuries before. Madam de Genlis has written a comedy, in two acts, upon this subject: "The Queen of the Rose of Salency." Louis XIII despatched the Marquis de Gordes from Varennes to Salency, with presents of a blue ribbon and a white ring, for the Queen of the Rose; and in 1766 Mons. Morfontaine made a settlement of 120 livres upon the annual winner.

The Samnites, too, had a fine custom amongst them. It was that of convening the youth into one place every

year; where they underwent a trial of virtue; and the one, who was declared to have the most merit, had the privilege of selecting the most beautiful and most virtuous maiden from among the entire republic, for a wife¹.

III.

The association between flowers and poetry is well preserved by Lucretius.

—— Juvatque novos decerpere flores :
Insignemque meo capiti petere inde coronam,
Unde prius nulli velârunt tempora musæ².

De Nat. Rer. lib. i. 927.

From this association it is, that all collections of poems were anciently called Anthologies. The “flower of the

¹ Montesquieu reasons with his usual ingenuity upon this law, preserved among the fragments of Nicolaus Damascenus. *Spirit of Laws*, b. vii. ch. 16.

² Seneca compares lessons to grains of seeds. The quality of the fruit, says he, depends entirely on the soil, in which they have been sown. *Epist. xxxviii.* Nature, says Pliny the naturalist, has some flowers for pleasure: these last but a day: she has trees for use, which last for years; as if she intended to intimate, that whatever is splendid passes away, and soon loses its lustre. *Nat. Hist. xxi. c. 1.*—Rollin contrasts gardens of art with scenes of general Nature, in an excellent passage, too long to quote. It is formed upon a passage in Cicero* and another in Juvenal†. It compares the former with the florid style of eloquence—the latter with the grand and sublime. It will repay a reader for the trouble of referring to it ‡.—In Javanese poetry § is a passage, which forcibly recalls a similar one in a speech of Pericles, in respect to the cypress. “Melancholy is it to see a young man of condition unacquainted with the sacred writings; for he ever so gracefully formed, or elegant in his manners, he still remains defective. like the *wurawari* flower, which, notwithstanding its fine appearance and bright red colour, emits no fragrance whatever.”

* *De Natur. Deorum. ii.*

† *Lib. i. Sat. 3.*

‡ *Belles Lettres, ii. 88.*

§ *Vide Raffles' Java, i. p. 260.*

flock," too, has been a proverbial expression in all ages. The Emperor of China assumes the titles of "the Flower of Courtesy;" the "Nutmeg of Consolation;" and the "Rose of Delight." In some parts of his empire a virgin, when she has attained a marriageable age, places in the window of her apartment a set of flower-pots. The Afghauns employ them as tokens, by which one friend, living at a distance, may send a verbal message to another. Thus a servant begins a message¹—"If you and my master were sitting by yourselves in a garden; and he told you, that he had counted thirty-four different kinds of flowers, within a few yards, in the hills of Caubul, that is to be a sign to you, that what I say comes from him." The tales of the East have frequent allusions, relative to the intercourse, carried on by the interchange of fruits, buds, flowers, spices, leaves, and petals. Davies, in his *Celtic Researches*, describes a similar custom among the ancient Britons.

In some parts of Spain, lovers, during the seasons of spring, summer, and early autumn, never fail to accompany their serenades with large bouquets of flowers; which, when practicable, they throw into their mistress's window, singing songs or striking their instruments, with all the delicacy they are master of. Flowers, too, in ancient times were supposed to contain so much virtue, that Uriel², the angel, with a view of making Esdras more pure, and therefore less unworthy of searching into the

¹ The Javans call poetry *schar*, "flowers of the language:" vide *Raffles' Hist. Java*, i. p. 398. And orators speak of "flowers of rhetoric;" an association first used by Cicero. Vide *De Oratore*.

² Esdras ii.-ch. ix. v. 24.

ways of Providence, desires him to go into the fields, and to eat of herbs and flowers for the space of seven days. Hence, perhaps, the origin of the romance, in respect to the birth of Apollonius of Tyana. When his mother, says Philostratus¹, was near her time, she was desired, in a dream, to go into the meadows, and gather flowers there. When she awaked, she went with her maids into the meadows; and while they were amusing themselves, she fell asleep on the grass. A flock of swans, feeding in the same field, came and sung a chorus round her; the noise of which causing her to awake, the alarm brought on a premature labour; and Apollonius of Tyana was born.

In Solomon's pastoral, floral allegories are perpetual. "Whither is my beloved gone, thou fairest among women? Whither is thy beloved turned aside, that we may seek him with thee? My beloved is gone to the beds of spices; to feed in the gardens; and to gather lilies."² "I went into the garden of nuts; to see the fruits of the valley; and to see whether the vine flourished, and the pomegranate budded³."

A French writer has an illustration too much perhaps in the school of Shaftesbury, but not on that account wholly unworthy of attention. "His virtues made him known to the public; and produced that first 'flower' of reputation, which spreads an odour more agreeable, than perfumes over every part of a glorious life."

In Moschus the allusion is complete, but the argument unsound. The paraphrase is admirable!

¹ Vide Philost. in Vit. Apol. lib. i. c. 7.—Berwick.

² Song of Solomon, ch. vi. v. 11.

³ Ibid. ch. vi. 11.

The meanest herb, we trample in the field
 Or in the garden nurture, when its leaf
 In autumn dies, forebodes another spring,
 And from short slumber wakes to life again.
 Man wakes no more!— Man, peerless, valiant, wise,
 Once chill'd by Death, sleeps hopeless in the dust,
 A long, unbroken, never-ending sleep.

Gisborne.

Flowers were also used as symbols. The laurel was a symbol of victory. Generals, therefore, frequently decked their tents with that shrub, and sent accounts of their victories in letters, encircled with its leaves¹. Pliny² and Suetonius³ relate a curious anecdote of the laurel, whence the Roman emperors took sprigs for crowns.

The anemone blends its colours so harmoniously, that it is difficult to discover where one tint begins, and another ends; the anemone may, therefore, be compared to deceit. But the tulip, changing its colours so abruptly, that the different shades may easily be distinguished, the tulip may be called the flower of openness and honesty. One of the most odious methods of illustrations, in respect to plants, was exhibited by Periander, tyrant of Corinth and Corcyra. Having sent messengers to the tyrant of Syracuse to request advice, relative to the best mode of maintaining his usurped authority, the latter took the messengers into a field; and without speaking a word pulled off all those ears of corn, which were higher than the rest. This being reported to Periander, he immediately put the principal Corcyrian and

Hence called *Literæ Laureatæ*.

¹ Nat. Hist. lib. vii.

² In Vit. Galb.

Corinthian citizens to death ! Tarquin, the proud, afterwards acted in a similar manner.

Badges of nations are frequently derived from flowers : that of England is a rose¹ ; France has adopted the lily ; Ireland a shamrock ; and Scotland a thistle.

In the British Museum is a bas-relief², representing Jupiter Ammon resting his head on a flower. Voluptas was painted as a beautiful woman, seated on a throne, in the most superb attire, trampling Virtue under her feet : Virtue grasping a lily in her hand : while Zephyr was represented as a youth, with wings on his shoulders, producing flowers and fruits with the sweetness of his breath.

Poets have, in all ages, delighted in gardens and flowers ; hence we may be pardoned for observing, that Homer might have derived pleasure from the reflection, that as he was born in the city of violets³, he was destined to die in the city of myrrh⁴.

Mary, Queen of Scotland and Dauphiness of France, presented the celebrated Ronsard, dignified by the title of the Prince of Poets, with a service of plate ; among which was a vessel, made in the form of a rose, which represented Mount Parnassus, with a Pegasus flying from its summit.

Once, as Colonna was enjoying a summer's evening with Bloomfield, in a small summer-house, that stood in the poet's garden, and where he was accustomed to make Eolian harps, the conversation accidentally turned on this subject ; Bloomfield having three pots of carnations, that blossomed with peculiar brilliancy. " The gardener's

¹ The White and the Red Rose distinctions were disputed in no less than thirteen pitched battles !

² No. 66.

³ Jos.

⁴ Smyrna. Vide Plut. in Vit. Sertor.

man," said he, "in Richard the Second, makes a comparison, that has always appeared to me very apposite :

——— ' Our sea-wall'd garden, the whole land,
Is full of weeds ;—her fairest flowers choak'd up ;
Her fruit-trees all unprun'd ; her hedges ruin'd,
Her knots disordered, and her wholesome herbs
Swarming with caterpillars !'

And not less apposite is the reply of the master, in reference to the neglect and incompetency of the king to govern :

——— ' Oh ! what a pity is it,
That he had not so trimm'd and drest his land,
As we this garden !' "

" Shakspeare," returned Colonna, " delights in these allusions and illustrations. In the second part of Henry the Sixth, Margaret of Anjou, speaking of Humphrey, Duke of Gloucester, and advising his removal from the protectorship, is made to say—

' 'Tis now the spring, and weeds are shallow rooted ;
Suffer them now, and they'll o'ergrow the garden,
And choke the herbs for want of husbandry !'

" In the *Midsummer Night's Dream*, he compares a woman, married in her prime, to distilled roses ; a virgin to a thorn, which

' Grows, lives, and dies in single blessedness.'

" How pathetic, too, is that passage in *Macbeth*¹, where the deep melancholy of the usurper, preying upon his vitals, makes him lament that, fallen into the *sere and yellow leaf*, he has none of those comforts, which await an honourable age."

¹ Act iii. sc. 4.

² Act iii. sc. 1.

³ Act v. sc. 3.

Horace has many allusions to the shortness of life, and the similar picture that flowers present. The idea first occurs in Moschus; and Tasso was delighted in employing it.

" Così trapassa al trapassar d' un giorno
Della vita mortal il fiore e 'l verde;
Ne perchè faccia indietro April vitorno,
Si rinfiora ella Mai ne si rinverde'.

In the Winter's Tale, Perdita* suits the flowers, she distributes, to the season of life of those, to whom she presents them. To old men, she gives rue and rosemary, which keep all winter: to those of middle age, she presents flowers of summer, such as lavender, mint, marjoram, and marigold: to the young, oxlips, crown-imperials, primroses, lilies, flowers-de-luce, daffodils, and violets. Horace compares youth to ivy and myrtle; old age to dried leaves. Ausonius applies the term *herba virens* to ladies, remarkable for beauty and simplicity: and what an exquisite passage is that in Virgil, where the poet describes the effect of the probable death of Turnus on the countenance of Lavinia! Eneas might have read in her countenance, says Dryden, the love which she bore for his rival; and the opinion she entertained of the justice of his cause.

* Thus in a day withers the flower of life!
Vain is the hope, life's verdure will return!
Life will its spring, its verdure, or its flowers,
Never resume.

To this may be contrasted a passage in Isaiah: "All flesh is grass; and all the goodliness thereof is as a flower of the field: the grass withereth; the flower fadeth, because the Spirit of the Lord blotteth upon it: the grass withereth, and the flower fadeth; but the word of our God shall stand for ever." Ch. xl. v. 6, 7, 8.

* Act iv. sc. 3.

Boccalini¹ relates, that ambassadors from all the gardeners in the world were sent to Apollo at Parnassus, to request him to grant them an instrument, for the more effectual weeding of their gardens; which had become, of late, so full of henbane and other weeds, that the charge of weeding absorbed all the profit. Finding no very great attention paid to their petition, they took the opportunity of re-urging the suit, by reminding Apollo, that he had granted drums and trumpets to princes; at the sound of which all the more useless weeds of society were picked out. They begged him, therefore, to give them instruments, which might have the same effect in their gardens. "If princes could as easily discern the weeds of society," returned the god, "as you can discern weeds in your garden, I would only have given them halters and axes for their instruments. But since all men are made of the same materials, it is impossible to know the weeds from the flowers, as you can do: and, therefore, I cannot but esteem you not a little ridiculous, in comparing the purging of the world from seditious spirits to the drawing of weeds out of a garden."

One of the prettiest specimens of Hindoo poetry celebrates the history of a youth, who, soon after his marriage, being compelled to make a long journey, takes leave of his bride in the garden belonging to his house. There he plants a spikenard; and enjoins her to watch over it with the most assiduous care. "As long as this plant flourishes," said he, "all will be fortunate with me: but should it wither away, some fatal misfortune will, assuredly, happen to me." Business, of an important na-

¹ Traggugli di Parnasso. Earl of Monmouth's Trans. Adv. xvi. Ed. 1674.

ture, detained the bridegroom from his home several years. On his return, he assumed the garb of an Hindoo mendicant, in order to see, whether his wife had been faithful to him or not, during his absence. Thus disguised, he calls at his house, and being admitted into the garden, beholds his wife lost to every pleasure, but that of weeping over the spikenard, which still flourished under her care.

IV¹.

If the poets have a natural bias for flowers and plants, the painters derive nearly an equal satisfaction from delineating them on canvas: gardens having been called the picture-gallery of Nature. In this department of art Van Huysen, Marcel of Frankfort, and Maria Sybilla Mariana of Nuremberg, were much celebrated. The fruit-pieces of Cortonese, too, had an exceedingly brilliant effect; both in respect to colouring and relief. And to such excellence did the Greeks arrive, that Philostratus, examining a floral picture, exclaimed, "I do so much admire the dewiness of those roses, that I could almost say, their very scent was painted."

The most distinguished painter of flower-pieces, among the Romans, was Pausias; who became a proficient in his art in a singular manner. He was enamoured of a nosegay girl, named Glycera. This girl had an elegant method of dressing her chaplets. Pausias, to ingratiate himself with the fair chaplet weaver, exercised himself in painting the various chaplets that she made. It was Glycera's caprice, however, to vary her chaplets every

¹ This section is taken from my *Amusements in Retirement*, p. 254, 5.

day, in order to exercise the patience of her lover. It afforded much amusement, says Pliny, to remark the skill of the painter, and the chaplets of Glycera, striving for superiority. At length Pausias became such a proficient in this department of painting, that he composed a picture of his mistress, weaving a chaplet, which was of such excellence, that Lucullus gave Dionysius of Athens two talents for a copy of it¹. This tale is happily introduced into the *Hortorum*² of Rapin.

CHAPTER VII.

To gardening succeeds the agreeable and patriotic art of planting. Homer describes Laertes amusing his sorrow for the absence of his son, in planting of trees; and Pliny enumerates many similar instances. Horace advises Varus to relieve his anxiety in private, and his solicitude in public, by planting of vines: and Virgil has admirably celebrated this art in his *Second Georgic*. Scipio planted olive-trees. Plutarch says, that the people of Liternum regarded with superstitious reverence several olives, which that statesman had planted; and also a myrtle of extraordinary beauty. Hannibal was not insensible to these benefits and pleasures. He employed his

¹ Plin. Nat. Hist. xxxv. c. 10.—xxi. 2.—Two flower-pieces by Van Huysen, in the Houghton Collection, were valued to the Empress of Russia at twelve hundred pounds.

² Sic quondam factus Glycæ de munere pictor
Pausiades, &c. &c. &c.

soldiers in planting olive-trees in Africa; and Probus, following his example, engaged the leisure of his army in planting vineyards in Mysia and Pannonia. It was Probus also, who planted vineyards in Gaul, after they had been entirely rooted out by Domitian, in order that they might not tempt the invasion of barbarians. The name of Probus is unknown in that country, except to the learned; and yet no one ought to witness the grapes, embellishing the cottages of Burgundy, without blessing his memory.

A curious book might be written on the emigration of plants. That traveller esteemed himself happy, who first carried into Palestine the rose of Jericho from the plains of Arabia; and many of the Roman nobility were gratified, in a high degree, with having transplanted exotic trees into the woods and orchards of Italy. Pompey introduced the ebony and the balm of Gilead, on the day of his triumph over Mithridates¹. Lucullus transplanted the Pontian cherry; and Vespasian the balm of Syria. Auger de Busbeck brought the lilac from Constantinople; and Castro² introduced the orange into Portugal; of which he was more vain than of all his victories. The emperor Bauber planted the first cherry, and the first sugar-cane in Caubul; and Demidof³ introduced many exotic fruit-trees into the environs of Moscow.

II.

Governor Adrian Vauder Stell⁴ introduced the camphor-tree and many other plants into the neighbourhood of the Cape; and Father Juan de Ugarte introduced

¹ Pliny, Nat. Hist. xii. c. 4. ² Dissert. on Portuguese Asia, p. clxv.

³ Pallas' Travels in the Southern Provinces of Russia, vol. i. p. 8.

⁴ Paterson's Travels into Africa, 4to. p. 7.

almost every description of fruit growing in New Spain, into California¹: also wheat, maize, melons, and all sorts of esculents. Mons. Martin exerted himself in augmenting the plantations of spices at Cayenne. In the year 1797-8, he planted more than a thousand cloves; fifteen hundred pepper-trees; eighteen hundred cinnamon-trees; and several nutmegs. In the following year he more than doubled these; and began a plantation of vanilla, an odoriferous plant, the fruit of which is used in the composition of chocolate. He also planted a bread-fruit-tree. As instances of the quickness of vegetation in the latitude of that island, it may be noticed, that a durvia grows sometimes sixteen feet, and a caoutchouc twenty feet in one year!

It is probable, that there never was a tree planted, or transplanted by the hand of man, in Britain, till the Romans planted the chestnut. That vineyards formerly existed in this country is evident from many passages in old records; and it is not improbable, that the vine might have been brought from France, previous to the reign of William the Norman. For the Normans called the Isle of Ely, *Isle de Vignes*; and William of Malmsbury asserts, that in the twelfth century the vale of Gloucester was, in a great measure, covered with vineyards. It has been, however, supposed that those vineyards might have been orchards; and the wine produced from them perry and cider. Yet it seems improbable, that the same term should have been applied to both; unless a vineyard meant a collection of fruit-trees; as a garden implies a collection of herbs and vegetables.

The greatest planter, ever known in Scotland, was the

¹ Miguel Venegas, *Natural and Civil History of California*, i. 47. Ed. 1758.

late James Duff, Earl of Fife. He devoted many of the most valuable hours of a long life to the indulgence of this useful passion; and the result was, that he planted upwards of fourteen thousand acres of land. The Earl of Breadalbane and the Duke of Athol, also, planted each 60,000,000 of trees. Pope's Lord Bathurst, too, indulged the same amusement. He planted a vast number of trees: and though he began at forty, he had the pleasure of riding, walking, and sitting, under the shades, he had himself planted. He lived to the age of ninety-two. The late Lord Gardenstone was, also, a great planter: and many trees of his rearing embellish the village, which he formed at Laurencekirk, in the county of Kincardine. "I have tried a variety of pleasures, which mankind pursue," said his lordship; "but have never relished any of them so much, as the enjoyment arising from the progress of this village." Pallas¹ records a similar instance in General Beketoff, who formed a village on the Wolga, to which he gave the name of *Otrada*, or "Recreation." Mihr Narsi², chief vizer to Bahram, a Sassanian monarch, founded four villages: in each of which he made a large garden, all of which he annexed to the fire-temples as religious endowments; and planted in them two thousand cypress-trees; a thousand olives; and a thousand palms.

III.

Sir Robert Walpole planted, with his own hands, many of those magnificent trees, which are now the pride of

¹ Travels in the Southern Provinces of Russia, i. 98.

² Ouseley's Travels in various Countries of the East, 4to. p. 134.

Houghton. In a letter to General Churchill, he says, "This place affords no news, no subject of amusement and entertainment to fine men. My flatterers are mutes: the oaks, the beeches, the chestnuts, seem to contend, which shall best please the lord of the manor. They cannot deceive; they will not lie. I, in return, with sincerity admire them; and have as many beauties about me, as fill up all my hours of dangling; and no disgrace attends me from the age of sixty-seven." The greatest planter that ever appeared in South Wales was Johnes; planter and adorer of Hâfod; which, out of a desert, he converted into an earthly paradise. From October 1795 to April 1810 this model of a country gentleman planted more than 1,200,000 trees; besides a great number of acres, that he sowed with acorns. And here, it were delightful to dwell upon the memory of William Evelyn, "the English Peiresc," whose *Sylva* was published by order of the Royal Society; and who long enjoyed the felicity of sitting under trees, he had planted in his youth. His love for this art may be judged of by the following passage. "And now," says he, "let it be observed, that planters are often blest with health and old age. According to the prophet Isaiah, 'the days of a tree are the days of my people.' *Hoc scripsi octogenarius*; and shall, if God protract my years, and continue my health, be continually planting, till it shall please Him to *transplant* me into one of those glorious regions above, planted with perennial groves, and trees bearing immortal fruit."

The Duchess of Rutland is particularly partial to the planting of oaks; and her grace received the gold medal from the Society of Arts for her experiments in raising

them. Her method of planting is to drop the acorns in the spots, where they are to remain. Sir Watkin Williams Wynn has planted upwards of 845,000 forest trees from 12 to 1400 feet above the level of the sea. In 1815, he planted, in the neighbourhood of Langollen, 30,000 wych elms ; 35,000 mountain elms ; 40,000 sycamores ; 63,000 Spanish chestnuts ; 80,000 oaks ; 80,000 ash ; 90,000 larch firs ; 102,000 spruce firs ; and 110,000 Scotch firs.

The forest of Dean, in the county of Gloucester, contained, in the time of Charles I. 105,557 oaks. Of these 25,929 were destroyed in consequence of a grant to Sir John Wintour by Charles II. and 200 only remained in 1667. In the 20th of the same reign, however, 11,000 acres were planted. These have been, of late years, used for the navy. During the reign of George III. several thousand acres were, also, planted. In 1783 there were 90,382 oaks ; and in 1788, 46,000, besides old trees, beech, and oaklings.

Sometimes whole provinces are distinguished by a love of this art. The natives of Catalonia¹, for instance, are so partial to it, that they vie with each other in multiplying trees of almost every description.

CHAPTER VIII.

CLOSELY allied to gardening and planting is that most useful of all the sciences, Agriculture : than which, no art or

¹ Laborde, i. 110.

science is more dignified, or more worthy the attention of an honourable man. It is remarkable, that in almost all semi-barbarous countries agriculture is held in contempt. In western Africa, and among the Indians of America, it is, for the most part, unknown ; and in Lapland¹ it is esteemed so low an employment, that no person thinks of it, as a mode of gaining a livelihood, but those, who are utterly and entirely ruined.

The first stage of society is that, in which mankind live upon the spontaneous produce of the soil. The second is the hunting state ; the third the pastoral ; and the fourth the agricultural. In Rome, from the accession of Numa to the time of Heliogabalus, it was regarded with peculiar distinction ; and deities were appointed to take charge of the corn in every stage of preparation and growth. Stercutus directed the manuring² ; Occator the harrowing ; and Sator the sowing. Seia protected the seed, while it remained in the ground, and when the blade first sprung from the earth. Runcina directed its weeding ; Robigus secured it from blasts and mildews ; Nodosus guarded the joints of the stalks ; and Volucia folded the blade round the ear. Flora watched it in the blossom ; and Patelina in the pod. Hostilia observed, that the ears grew long and even ; and it was the care of Matuta, that they came to maturity.

Agriculture, which Cicero and Columella associate with true philosophy, and which De Lille calls “ the primitive pleasure of primitive man,” has, in all ages, been the resource, to which eminent men have recurred, in order to

¹ Clarke. Scandinavia, ch. vii. p. 276.

² St. Augustin, de Civitate Dei, lib. iv. c. 8.

amuse the leisure hours of retirement. Xenophon, when banished to Scilloto, devoted himself to the cultivation of the earth. During this exile he wrote the principal part of his works. The virtuous Sully, too, after the assassination of his master, Henry IV, of France, amused himself at his Chateau de Villebon, during a period of thirty years, in cultivating his estate.

Count Hertzberg, the Chatham of Prussia, reared silkworms ; while his farms, at Britz and in Pomerania, were directed, under his own management, with all the caution and exactness of honest industry. In England this science has become popular of late years ; and that it may still continue to draw our nobility from the stews of dissipation, and give them a distaste for less honourable pursuits, is the earnest wish of every virtuous man. A wise government will never neglect to encourage agriculture, in preference to all other arts.

II.

Pliny has a curious chapter in praise of this science ; (for agriculture is both a science and an art ;) and truly may it be said, that though it is an encourager of oligarchies, of all the arts it is the surest inculcator of peace. Hence it is the interest of every nation to make it, not only respectable but honourable : for where it is neglected, nothing but pride, ignorance, and poverty, disgrace the country¹. While a land of thistles flourishes, that of

¹ Perhaps the ancient Gauls and Germans may be quoted as exceptions. Tacitus gives a fine picture of their morals ; and yet he says they held agriculture in contempt ; vid. Germ. c. xiv. et xxiii. The Sabines, on the other hand, were the best of all the ancient farmers ; and still more celebrated for their charity, simplicity of manners, and purity of morals.

pearls, and of silver and gold, presents an aspect of want, misery, and slavery.

"I have travelled," says Thornton, "through several provinces of European Tartary, and cannot convey an idea of the state of desolation, in which that beautiful country is left! For the space of seventy miles, between Kirk-Kilisè and Carnabat, there is not an inhabitant, though the country is an earthly paradise¹." An instance of this kind speaks volumes, in favour of agriculture, which was so much esteemed by the Persians, that those satraps, whose provinces were the best cultivated, had the surest claim to the favour of their prince². In Persia, an annual festival was, for a long series of ages, held in the month of December, when the king, clothed in white robes, descended from his throne, and, seating himself upon a white carpet, a select body of husbandmen was admitted to his presence, when he addressed them in the following manner.—"I am one of you: my subsistence, and that of all my people, depend upon your industry. Without you none of us could exist; but your dependence on me is equally imperative; we ought, therefore, to live in perpetual harmony, and be brothers."

Most of the Athenian nobles cultivated their own estates³: Pisistratus even caused agricultural precepts to be engraved on stones, for the use of African farmers. Aristotle, Demetrius of Abdera, Archytas, Democritus, and Theophrastus, wrote upon the subject; and, in

¹ Thornton's *State of Turkey*, 68.

² Xenoph. *Memor. lib. v.* Rollin. *Anc. Hist. vol. ii.* 283.

³ Xenoph. *Oecon.* p. 831. In the British Museum is an urn, the bas-relief of which represents Echelles fighting at the battle of Marathon with a ploughshare. Room v. No. 21.

gratitude for having received its rudiments from Egypt, several of the Grecian states annually sent to that country the first fruits of their harvests. The Spartans and the Peneates of Thessalia, on the other hand, erred in nothing more, than in regarding agriculture so servile an employment, as to be only worthy the attention of slaves.

III.

The superior advantages of an agricultural life, over a savage one, is expressively marked by Tissot, in a passage, quoted from Mirabeau ; where he says, that a Roman of the age of Cincinnatus was always ready to return to the cultivation of his land : and, in doing so, he subsisted himself and his family upon one acre : whereas a savage who neither sows, nor cultivates, consumes as much game for his own subsistence, as requires forty acres of land to feed them.

The Sabæans, in their respect for agriculture and pasturage, enacted a law, making it penal, for any one to destroy cows, ewes, or female goats. It is an art greatly esteemed in Japan¹. The Chinese call it the most distinguished of the sciences ; and Yu, one of their best monarchs, not only wrote a treatise on the subject, but first recommended the important practice of irrigation. In this country scarcely a weed is suffered to grow ; and most vegetables are used in the economy of the husbandman. In the city of Pekin is established a society of venerable agriculturists. When the emperor visits them in the spring, he ploughs a small field, with his own hand².

¹ Thunberg, vol. iv. p. 80.

² Du Halde, Hist. China. tom. ii. p. 72.

Then a group of peasants appear; and, surrounding him and the princes of his court, they sing hymns in praise of their art; which, thus dignified in the eyes of the country, is universally esteemed an honourable profession. One of the Chinese emperors, it is said¹, ordered a mine of precious stones to be shut up; because he was unwilling, that his people should suffer fatigue in the acquirement of things, which would neither give them food, fuel, nor raiment.

IV.

To neglect a farm, in ancient Italy, was an offence, cognizable by the censor:—in the time of Trajan, the whole of that country resembled a large public garden. Cato, when in the zenith of his fame, ploughed his own lands, like Cincinnatus; and thought that he bestowed a high character upon any man, when he said that he was a good husbandman². One of the same name and family retired to the village of Picenum, now called Marca de Acona; and lived in such comfort, dividing his time between reading, gardening, and farming, that the inhabitants of his village one day chalked over his door, “Happy Cato! for happy thou must be, since thou alone knowest how to live.” Two thousand Catos might live in the present day, and not one of them be distinguished in a similar manner: and had Doris existed in the nineteenth century, instead of exercising the office of chief magistrate at Athens six and thirty years, little wisdom would have been recognised by his neighbours, were he to inscribe over an English door,

¹ Montesq. Spirit of Laws, b. vii. ch. 6.

² De Rust. Proem.

what was so happily admired upon an Attican one :
“ Adieu, both to fortune and to hope ! I have discovered
a true portico to rest and content ¹.”

In the reign of Romulus no person had more than two acres of land for his share : during that of Numa, as not a foot of ground was added to the republic, no increase could be allowed to individuals : in the time of the earlier consuls, however, seven acres were allowed. Cincinnatus had only four² : and at the time, in which Ælius Tubero, son-in-law of Paulus Emilius, was consul, his whole family, consisting of sixteen persons, with their wives and children, lived in the same house, standing upon a few acres of land, which they cultivated with their own hands. The Licinian law enacted, that no man should enjoy more than 500 of acres of land ; and in the year 377 it was decreed, that no one should have more than 100 head of oxen, and 500 of small cattle. This act, not having been afterwards sufficiently observed, it was confirmed in the year 620 ; when those, who possessed more, were enjoined to surrender the overplus, to be divided amongst the poor, in equal quantities. This law occasioned the death of the proposer.

In respect to ancient agricultural manners, we may gain no little information from the second epode of Horace. The Sabines, Latines, and Apulians, says he, pass their time in pruning branches, and in joining the vines to the poplars. They feed their flocks in retired valleys ; take honey from their hives ; shear their sheep ; gather grapes from their orchards ; corn from their fields ; and hay from

¹ Hence the inscription of Le Sage :—

Inveni portum, Spes et Fortuna, valete, &c.

² Columella. Præf. i. 3.

their meadows. In autumn and winter they catch hares and cranes; place snares for thrushes; and drive boars into nets. Their houses are superintended by their wives, children, and servants; and, after the labours and pleasures of the day have subsided, they all sup together in the same hall.

V.

Mago, the Carthaginian, wrote twenty-four books in favour of this art; and Varro nearly as many. Virgil sung in its praise; and Xenophon truly calls it the source of a thousand honest pleasures, and the mother of many virtues. Hiero, king of Sicily, esteemed the practice of fertilizing a country, inclosing wastes, and writing treatises for the direction of others, more honourable, than to command armies, or to be the monarch of a splendid court. His book on husbandry is lost¹. Gelimer, king of the Vandals, conquered by Belisarius, and carried prisoner to Constantinople, sought refuge in rural labours: and Pertinax recovered Italy from waste, by an earnest attention to an art, which Numa patronized as the charm of peace, the bond of love, and as one principal excitement to the adoption of manners, which raise opulence on the superstructure of simplicity and innocence.

Aristotle regarded a commonwealth of husbandmen the best of all others: Brissot lamented, that he had not been born the son of an American farmer: and Washington, whose life, involving the history of an infant republic, demands the united pens of a Plutarch and a Tacitus, devoted all the

¹ The Book of Constantine IV. has met a happier fate. It still exists under the title of Geoponics.

best hours of his leisure to the spade, the plough, and the fleece. Noah was a husbandman¹; and David was a lover of the art in all its branches; from the keeping of sheep to the ploughing of the ground; from planting of olives to the pruning of vines. And Uzziah, king of Judah, is said to have employed “planters in the plains, vine-dressers on the mountains, and shepherds in the valleys.”

Agriculture is publicly taught in the Swedish, Danish, and German universities; and Xenophon proposed to have given honorary distinction to its professors at Athens². Hence Cowley³ esteemed it an incomprehensible circumstance, that, in England, public instructions should be given in most other sciences, both useful and refined; and yet not⁴ in an art, which he styles “so pleasant, so virtuous, so profitable, so necessary, and so honourable.” Even Mahomet, Bey of Tunis, had a knowledge of its excellence. Having been dethroned by his subjects, he sought the protection of the Dey of Algiers. The Dey promised to reinstate him, if he would discover the great secret of alchymy. Mahomet promising to do so, the Dey reinstated him; and, having performed his own promise, demanded the fulfilment of Mahomet’s. Upon which the latter sent him, with much ceremony, a vast number of ploughs, harrows, and mattocks; with a letter, importing, that if the Dey wished to learn the secret of the philosopher’s stone, he must cultivate the soil of his kingdom, with the greatest assiduity and dili-

¹ Gen. ix. 20.

² Xenoph. Memorab. lib. v.

³ Ess. p. 45.

⁴ Agricultural lectures were delivered at Cambridge in the years 1816, 1817.

gence: for that in agriculture consisted the art of multiplying gold.

VI.

Faunus, king of the Latin aborigines, taught his subjects agriculture: for which he was deified; and feasts, called Faunalia, instituted in honour of him. During the celebration of these feasts, the whole village ceased from work; and the day was considered as such a time for peace and harmony, that even wolves were believed to respect¹ it; never molesting, on that day, either sheep or goats. A kid or roe-buck² was sacrificed; and libations of wine poured upon the victim.

We are told, that a slave, in the early period of Roman history, having been enfranchised by his master, never failed to reap more corn, upon a small piece of land, which had been bequeathed to him, than any of his neighbours. In consequence of this, they accused him of sorcery, and cited him to appear before the criminal tribunal³. In this emergency, the enfranchised slave took with him his daughter, his ploughs, his harrows, and his oxen; and, showing them to the judges, declared, that if he had been guilty of sorcery, in producing greater crops than his neighbours, the instruments of his sorcery were the instruments lying before them. "Those are my charms," continued he, "and they are open to any person's examination. The charms I possess beside, I can-

¹ Hor. lib. xviii. od. 3.

² Hor. lib. i. od. 4. Vid. also Tibullus.

³ Plin. lib. xviii. c. 6. Vid. also *Scriptores Rei Rusticæ veteres Latini a Gesnero*, 4to. 1735. This incident is happily introduced, by De Lille, into his *L'homme des Champs*, canto ii.

not so readily show : but if you will permit me to use these instruments in my own ground, in the same manner I am accustomed to use them, you may soon see the charms, I allude to, by the drops of perspiration, which will fall from my face." It is needless to observe, that his neighbours received the reward of their envy in the applause their intended victim received from the whole court.

It was not without good reason, that public felicity has been emblemized, sitting on a throne, clothed in purple ; with a wand in one hand, and a cornucopia in the other. Agriculture is a science, to which Germany, Russia, France, and Spain, should, therefore, more particularly apply themselves. Wealth, arising from commerce, is illusory ; being too tangible to be permanent. Agriculture will probably make the United States of America the first dominion in the world : for it is a science at once favourable to the acquirement of wealth ; to a knowledge of Nature ; to the constancy of health ; to the multiplicity of marriages ; and, therefore, to the permanency of population, and the preservation of morals.

VII.

Mrs. Montague, who used to assert, that all the arts and sciences were contained in the first grain of corn, when she held a farm at Sandleford, had it tilled principally by women. They weeded her corn ; hoed her turnips ; and planted her potatoes. Madame Helvetius was a woman, in some respects, not inferior to Madame Roland. Having been the idol of her husband, whom, in return, she loved with the warmest affection, she became, at his

death, the delight of a numerous circle of friends and acquaintances. Retired at Auteuil, she indulged the native benevolence of her disposition in administering to the wants of animals, and in cultivating plants. One day, walking with Napoleon, then first consul of France, she observed to him, in answer to a question he had proposed to her, " Ah, Monsieur grande Consul ! you are little conscious, how much happiness a person may enjoy upon three acres of ground !"

Leopold of Tuscany, too, gave grèat encouragement to the system of employing women, as well as men, in purposes of husbandry. He multiplied small freeholds ; increased the number of life leases ; and improved the mutual harmony of landlords and tenants, by introducing the system of giving both an equal advantage in the produce of the soil. This system still prevails ; and the farmers, employing only their brothers, sons, sisters, and daughters, the entire vale of Arno is covered with beauty, and with industry, worthy the admiration of patriarchs.

Chateaubriand, in his Treatise on the Genius of Christianity, relates, that in the Jesuit establishment at Lorette, in Paraguay, lands were divided into portions ; and a portion allotted to every family. Added to which, there was a field, cultivated in common, which they called the land " in God's possession." This field was set apart for the purpose of securing the establishment from the consequences of bad years : and for the support of widows, orphans, and infirm persons. The picture of this primitive society, as exhibited by Chateaubriand, excites a desire to form an establishment of a similar nature, in one of the back settlements of America.

But of all the compliments paid to agriculture, that conferred by Ganictor, king of Eubœa, seems to be the greatest. This monarch, says Plutarch, invited all the most celebrated heroes and poets to Chalcis, in order to celebrate his father's funeral games. At this ceremony Homer and Hesiod being present, and contending for the tripods, at the conclusion of their trial of skill, Ganictor gave the palm of victory to Hesiod:—observing, that the poet, who celebrated peace, by teaching the art of husbandry, deserved the crown much more worthily, than the one, whose muse tended to excite men's admiration, by deeds of blood.

VIII.

And here let us commemorate an instance, related by Young, in his *Annals of Agriculture*. A spot of ground was appropriated in Kew Gardens to the amusement of George, Prince of Wales, and Frederick, Duke of York. This spot they sowed with wheat, which they weeded, reaped, and harvested themselves:—they afterwards thrashed out the corn, and winnowed it. Then they ground it in a hand-mill; separated the flour from the bran; and superintended its being made into bread. When it was baked, the king and queen partook of the loaf, and highly relished the repast.

The following anecdote is related by Helen Maria Williams. As it furnishes a beautiful picture of an admirable man, the authoress shall have the satisfaction of relating it in her own language. “A Polish regiment; forming part of the advanced guard of the Russian army; after expelling the French from Troyes, marched upon Fontainebleau. The troops were foraging in a neighbouring

village, and were about to commit disorders, which would have caused considerable loss to the proprietors, without benefit to themselves:—such as piercing the banks, or forcing the sluices of some fish-ponds. While they were thus employed, and their officers looking on, they were astonished to hear the word of command, bidding them to cease, pronounced in their own language by a person in the dress of the upper class of peasants. They ceased their attempts at further spoliation, and drew near the stranger. He represented to the troops the useless mischief, they were about to commit, and ordered them to withdraw. The officers coming up, were lectured in their turn, and heard, with some astonishment, the laws of predatory warfare explained to them. ‘When I had a command in the army of which your regiment is a part, I punished very severely such acts, as you seem to authorize by your presence: and it is not on those soldiers, but on you, that punishment would have fallen.’ To be thus tutored by a French farmer, in their own language, in such circumstances, and in such terms, was almost past endurance. They beheld the peasants, at the same time, taking off their hats, and surrounding the speaker, as if to protect him, in case of violence: while the oldest among their own soldiers, anxiously gazing on the features of the stranger, were seized with a kind of involuntary trembling. Conjured more peremptorily, to disclose his quality and his name, the peasant, drawing his hand across his eyes, to wipe off a starting tear, exclaimed, with a half stifled voice, ‘I am Kosciusco!’ The movement was electric; the soldiers threw down their arms; and, falling prostrate on the ground, according to the custom of their country, covered their heads with

sand. It was the prostration of the heart. On Kosciusco's return to his house, in the neighbourhood of this scene, he found a Russian military post established to protect it. The Emperor Alexander, having learned from M. de la Harpe, that Kosciusco resided in the country, ordered for him a guard of honour; and the country around his dwelling escaped all plunder and contribution. Kosciusco had withdrawn some years from the guilty world of Bonaparte, to cultivate a little farm; rejecting every offer, which was made him by Napoleon, who had learned to appreciate his worth. Kosciusco knew him well. I called on him one day," continues Miss Williams, "to bid him farewell; having read in the official paper of the morning his address to the Poles, on the subject of recovering his freedom, being named to the command of the Polish army by Bonaparte. Kosciusco heard me with a smile at my credulity; but, on my showing him the address, with his signature, he exclaimed, 'This is all a forgery! Bonaparte knew me too well to insult me with any offer in this predatory expedition. He has adopted this mode, which I can never answer nor resent; and which he attempts to colour with the pretext of liberty. His notions and mine respecting Poland are at as great a distance, as our sentiments on every other subject.'"

IX.

The Portuguese friars esteem idleness "*vida celeste*;"—fit life alone for the inhabitants of the Castle of Indolence.—To be active in an honourable pursuit forms a principal feature in the delineation of a strong intellect. To that ignoble multitude, who live without guilt, virtue, ornament,

or use; and of whom the earth never retains memorial, wealth is the mistress,—ah! the very god of the soul. Living with no ideas either of refinement or of content, they vegetate, as some flowers rise without a calyx; and as others blossom without nectaria. Content is the first, and the last, perfection of life;—as simplicity is the utmost perfection, to which the most exquisite art has power to attain.

Though soft the moon her yellow light
O'er yonder mouldering tower hath shed;
Though soft as sleeps her beam at night,
Yet softer sleeps thy peaceful head.

Drake.

He, who worships no statue, that is not studded with pearls and diamonds, is to the contented man an object of derision. The other repays the compliment with more than equal sincerity of disdain; smiling, with unblushing ignorance, as he addresses the deluding idol, that he worships.

Thou dumb God, that givest all men tongues,
———Thou art Virtue, Fame,
Honour, and all things else. Who can get thee,
He shall be noble, valiant, honest, wise,
And what he will¹.

¹ Fox. Act i. sc. i. l. 25.—From Horace.

———Omnes enim res
Virtus, fama, decus, divina humanaque pulchris
Divitiis parent.———

Bion called wealth "the metropolis;" and Phocylides the "mother of evil."—Seneca styled it "self-punishment."—"Nolite," says Cardan, "*opes effundere nec contemnere: sunt enim instrumenta omnium bonorum.*"—*Præcepta ad filios.*

"Call me not fool," says Jaques, "till Heaven hath sent me fortune."—So Publius Syrius: "*Fortuna, nimium fovet, stultum facit.*"

IX.

It is curious to observe the various dispositions of men, in regard to the value of particular things. While the philosopher of Pera esteems his philosophical instruments the most valuable articles, he possesses, the Tartar of the Crimea prides himself on the peculiar excellence of his sword-blade, and costly tobacco-pipe, with tubes of curious woods, and mouth-pieces of milk-white amber. He sits upon a hill with his pipe, gazing stedfastly before him : but should any one inquire, whether he derives any pleasure from a contemplation of the scene, he stares with astonishment ; and inquires of the intruder, if he thinks he is frantic !

The lady of Europe values herself upon her pearls, jewels, and robes of ermine ;—the ancient Scythians clothed themselves in the skins of foxes ; the Hyperboreans in those of the squirrel and the marmot ;—the Indians of Strabo's age in skins of bears, lions, and panthers ;—while the savages of America pride themselves equally upon their rude aprons, formed of the skins of wolves, deer, elks, lynxes, and racoons. Use with these uncultivated nations is the only measure of value.

“To admire what is hidden, and to despise what is plain,” says Maximus Tyrius, “ is the madness of men. Aware of this, the poets invented fable : which, being more clear than enigma, and yet more obscure than conversation, is a mean between knowledge and ignorance.” When we know the secret of an enigma, the enigma ceases to engage. Hence, when we have discovered the secrets of wealth, we lose most of our enjoyment, in respect to it. Wealth,

too, is merely comparative. In France, and in almost all civilized nations, media of gold and silver have been established, which have ruined the repose of mankind. In other countries the natives look for their principal enjoyments in the lives of animals. How could the Arabian be recompensed for the loss of his camel? Having to traverse vast deserts, those animals are peculiarly fitted for that duty: the Arab, therefore, esteems it the peculiar gift of Heaven. Its milk produces him food; its soil supplies him with fuel; from its urine is extracted sal-ammoniac; and it is capable of travelling two hundred and eighty leagues in eight days, with only one hour's rest in a day; a few dates; a few balls of meal; a thorny species of herbage; and the water, which it carries in its intestine ventricle.

How could we recompense a Peruvian peasant, for the loss of his lama? It constitutes almost all his wealth. It eats but little food, being abundantly supplied with saliva; and its frame is equally adapted for burthen and for draught. Its flesh is his meat, while its skin and its hair he manufactures into cloth. If the Arabian could exist without his camel, and the Peruvian without his lama, the Laplander would be the most miserable of the earth if deprived of his rein-deer. This animal supplies its master with almost all his comforts. Its flesh with meat; its milk with drink; its skin with garments; its sinews with thread; its bones with implements; its horns with glue; and its tendons with bow-strings. While seals supply the Greenlanders not only with food and clothing, but with light.

X.

The lands of Java are divided so equally¹, that each husbandman has just as much as will enable him to maintain his family, and employ his individual industry. In consequence of this wise distribution, Java, like Egypt, Japan; and France, has every thing within itself: and, like those countries, it may be compared to the pastas, which contains within itself both the wax and the wick.

The Hindoos make the goddess of good fortune the goddess of plenty; but though they are celebrated for ancient architecture, and their modern weaving and jewellery, their mode of agriculture is irrational in the highest degree. They have no conception of the art of making hay: they sow various seeds, which ripen at different seasons, on the same land: and they have no idea of providing against a long drought by raising crops for cattle.

On the banks of the Red River in America, several of the tribes blend the agricultural with the hunting and the wandering states. Happy in their general natures, and well supplied by their own industry, every hunter has a horse and six or eight dogs; which, harnessed to a sledge, carries his furs, his firewood, his wife, and his children. They wander among forests of pine, cedar, and other trees; beneath which are nuts of various kinds; cranberry and currant-trees; at the feet of which are frequently found strawberries and other fruits.

The ancient Germans lived upon milk, cheese, and

¹ Raffles, i. p. 147.

what they were able to acquire in hunting. As agriculture was held in contempt, no one had lands or boundaries of his own. The prince parcelled out the whole country; and obliged the tenants of each portion to move their quarters every year. They were, however, much addicted to pasturage; and their industry was partially exercised in tending their flocks and herds. This information is afforded us by Cesar¹; to which Tacitus² adds a paragraph, that speaks volumes in favour of husbandry: since, he says, it were far more easy to persuade them to acquire that by blood, which they might much more effectually obtain by the sweat of their brows.

XI.

One of the most oppressive laws, ever imposed upon a conquered people, was enacted by the Carthaginians against the islanders of Corsica and Sardinia. It was this³:—that the inhabitants of those islands should not, under pain of death, either plough, plant, or sow! This unique species of barbarity, never before heard of, and never since practised, was exercised for the purpose of compelling them to resort to Africa for whatever they might want. The relative fate of these states was not many years afterwards determined. No commercial country can ever last, while laws, in any way approaching to barbarism, are tolerated. In respect to the comparative value of mines and soils, there cannot be a better exemplification, than that, afforded by the Mexican jesuit,

¹ De Bell. Gall. lib. vi. c. 21.

² De Morib. Germ. c. xxvi.

³ Montesquieu, b. xxi. ch. 17.—From Aristotle, lib. viii.

Miguel Venegas. There is not, says he, in his *Natural and Civil History of California*¹, a richer or a poorer province in all the world, than that of Sonora. Its veins of silver ore almost exceed belief, in point of extent and value; and yet the inhabitants are wretched in their want of all the necessities of life. The separation of the silver by fire and mercury is so expensive, and the distance, which it has to be carried on the backs of mules so great, that little or no profit remains.

Thus we see how comparatively poor are all countries, where agriculture is neglected. Numa taught even the savages of early Rome to see this principle in its genuine light. When the Roman ambassadors announced to him, that they had elected him king of their city, and desired him to accept so sacred a dignity, he replied, "I have been educated in the severe discipline of the Sabines, and, except the time I devote to the study of the Deity, through the objects he has placed before me, my time is occupied in husbandry, and in tending my flocks. What you see in me, therefore, must disqualify me for the dignity, to which you invite me. I love ease; am devoted to retirement, and application to study; and, above all, I despise war and love peace." This reply strengthened the good opinion, the Roman deputation had before entertained: they induced Numa therefore to accept the crown: not one acre was added to the territory of the city during his reign, and the military spirit was softened into agricultural industry.

¹ Vol. i. p. 289. ed. 1759.

XII.

What a delightful picture has Flechier given of M. de Lamignon!—"Why cannot I represent him to you," says he, "such as he was? When he enjoyed repose after his labours in the court of judicature at his retreat at Basville. There you might see him sometimes applying himself to husbandry, raising his meditations to the invisible objects of the Deity by the visible wonders of Nature. Sometimes establishing the repose of a poor family on a tribunal of turf in a shady part of his garden, and then reflecting on the decisions, he would have to pronounce, relative to great interests on the supreme seat of justice." How much more delightful is such a picture as this, than those afforded by the splendour of tyrants! We will contrast it. Hyder Ally having been, one day, observed by one of his intimate friends, Gholaun Ali¹, to start in his sleep, he was asked by his friend, when he awoke, whether he had not been dreaming. "My friend," replied Hyder, "the state of a yokee² is more,—far more,—delightful and to be envied than my entire monarchy. Awake, he sees no conspirators; asleep, he dreams of no assassins."

When Napoleon returned from Waterloo to Paris, he was waited upon in his palace by a little boy, for whom he had a great partiality. The boy took him some coffee. The emperor sat with his hands over his eyes. "Take some," said the little valet; "it will comfort you." "Did you not come from Gonesse?"—"No,

¹ Wilks' Sketches of the South of India.

² A religious mendicant.

sire: from Pierre Fite." "Your parents have some few acres of land and a cottage there, have they not?"—"Yes, sire." "It is indeed a happy life!" ejaculated the emperor, and again covered his eyes and face with his hand.

Exiled on a rock, far from the scenes of his former errors, victories, crimes, illegitimate glories, and intrigues, this military meteor now disgraces the science of Nature by handling the spade, and cultivating his garden with his own hands—a fate, far too poetical for a man, who, in an age willing to gravitate towards perfection, turned the arms of liberty against itself; and perverted science to the purposes of enslaving the body and disgracing the mind. The name of this personage might have been classed with Trajan and Claudius the Second;—it now ranks with Tamerlane, Frederick the Great, and Charles the Twelfth.

CHAPTER IX.

ONE branch of rural economy is, in the present age, but little attended to; though in France, in the time of Charlemagne, it formed a considerable article of profit, viz. the culture of bees:—insects which have been treated of, says Columella, diligently by Hyginus, gracefully by Virgil, and elegantly by Celsus. Pliny was a lover of bees; and his natural history contains all, that the ancients knew of their economy. Before his time there were only two practical writers: Aristomachus

of Soli, who occupied himself entirely in the care of them; and Philiscus of Thasia, who lived all his life in forests, for the purpose of watching their manners and gathering their honey.

There are many passages in the scripture, commemorating the produce of this admirable insect. The sons of Jacob are described, as taking Joseph, their brother, a little balm and a little honey for a present; and a curious and entertaining account of a trial of wisdom, between Solomon and the Queen of Sheba, which was decided by a swarm of bees, is related in the Talmud.

Galen says, that he had observed honey frequently upon trees and plants, in parts of the country, where no bees lived; and that the peasants, on those occasions, called out, "Jupiter has rained honey." Some writers have confused manna with dew; but manna was a round substance falling upon the dew, and as small as hoar frost¹. When the sun waxed hot, it melted²; its colour resembled that of bdellium³; it resembled coriander seed; and its taste was like fresh oil; but if kept till the next day, it bred worms and stank⁴. Grinding it in mills, the Israelites made cakes of it, and baked it in pans; and for forty years lived almost entirely upon it⁵. St. Paul styles this food "spiritual meat⁶;" David calls it "angel's food⁷;" and Nehemiah⁸ and St. John⁹ give it the appellation of "bread from heaven."

¹ Numbers, xi. v. 9.

² Exod. xvi. v. 14, 21.

³ Numbers, xi. v. 7, 8.

⁴ Exod. xvi. v. 20.

⁵ Joshua, v. v. 12.

⁶ 1 Corinth. ch. x. v. 3.

⁷ Psalms, lxxviii. v. 24.

⁸ Neh. ix. v. 15.

⁹ Ch. vi. v. 3.

Burckhardt¹ says, that the Bedouins collect manna on Mount Djebel-Serbal, under the same circumstances, described by Moses. He says, that wherever the rain has been abundant, during the winter, it drops from the tamarisk tree, common in the deserts of Syria and Arabia², and in the valley of Ghor, near the Red Sea: but he is not aware, that it produces manna any where else.

In Ashantee³ there is a cedar, the leaves of which exude a considerable quantity of liquid salt, which crystallizes during the day. There is, also, in Chili, a species of wild basil, which is every morning covered with saline globules, resembling dew, which the natives use as salt.

Laudanum is procured in a curious manner, in some parts of the isle of Cyprus⁴. It is a species of dew, which falls during the evening and night upon plants, resembling sage, the flowers of which are like those of the eglantine. Before the sun rises, flocks of goats are driven into the field; and the laudanum fastens on their beards; whence it is taken. It is of a viscous nature; and collected in this manner is purer than that, which adheres to the plants; because those plants are subject to being covered with dust during the day.

Pliny mentions a mountain in Crete, where bees were never found; and yet which produced a considerable quantity of honey. It is, I believe, certain, that Pliny was never in that island; therefore, as in a multitude of other instances, he wrote from the dictation of others. It is, however, probable, that both Galen and Pliny may

¹ Letter to the African Association, July 1, 1816.

² Burckhardt's Travels in Nubia, p. 45.

³ Bowdich's Mission, p. 175.

⁴ Abbé, Mariti. Travel. i. p. 235.

allude to what is familiarly called honey-dew; which, in certain climates, and under particular states of the atmosphere, may assume a consistency, not observed in other countries¹. In certain seasons, there appears a species of manna on the leaves of trees in California². This juice exudes from the leaves like gum.

It is impossible not to be charmed with the manner, in which Marmontel speaks of the bee-garden of St. Thomas, and of its affectionate mistress. "I was never happier," says he, "than, when in the bee-garden of St. Thomas, I passed a fine day in reading the verses of Virgil on the industry and police of those laborious republics, that prospered so happily under the care of my aunt. She had surrounded their little domain with fruit trees, and with those that flowered in early spring. She there had introduced a little stream of limpid water, that flowed on a bed of pebbles; and on its borders thyme, lavender, and marjoram; and in short the plants, that had the most charm for them, offered them the first fruits of summer. What passed under my eyes, what my aunt related to me, and what I read in Virgil, inspired me with such a lively interest in behalf of this little people, that I forgot myself whilst I observed them; and never quitted them without sensible regret³." I, too, have taken delight in the management of bees! and I never reflect upon the contemplative hours, which I passed in the garden of a farmer, in one of the most

¹ Vossius has some curious observations on a passage in Pomponius Mela, lib. viii. c. 7. "Ut in eo mella frondibus defluant," &c. &c. It is astonishing to observe, how little Nature some of the scholiasts were masters of!

² Vid. Miguel Venega's Natural and Civil History of California, p. 51 ed. 1758.

³ Mem. Marmontel, vol. i. p. 50.

beautiful villages in Glamorganshire, where several beehives stood near the window, which commanded the neighbouring castle, the church bosomed in trees, and the small bay, which indented the sea-shore, without a sensible delight. In that garden there were three species of the orchis: one resembling a spider; another a wasp; and the third a bee. And often have I meditated on the circumstance, that, as there are in some insects three bodies, as it were, in one,—the caterpillar, the chrysalis, and the butterfly—the analogy might extend even to us: for our body is only a temporary coat for the soul, which after a time may assume another, or exist without one.

II.

The peasantry of this remote village were the most respectful I have ever seen. They were chiefly engaged in the lime quarries; where they gained a comfortable subsistence; most of them having a house, a pig, and a garden; and not a few possessed two cows and a horse. Every morning we bathed in the sea; and every evening, if the weather permitted, we visited the bees; not unfrequently lifting up the hive, to observe their numbers, or to ascertain in what proportion each colony had increased the quantity of its honeycomb. “I delight,” says Thallus to Pityistius, in one of the epistles of Alciphron, “I delight to see the fruits grow ripe; it is a compensation for our labour: but, above all, I am charmed with taking the honey from the hives. I select a portion for the gods; and then assign another portion for my friends. The combs are white; and drops of honey distil from them, equal to that produced in the

Brilesian caves. I send you this for the present; but, next year, you shall receive some far better and more sweet."

No people are more employed in cultivating bees than the Ingushians and Circassians; immense quantities of mead, busa, and bees-wax being prepared and sold, on the frontiers of the Caucasus, in exchange for salt. That, made in the province of the Abassines¹, is said to have an intoxicating nature; owing to its being chiefly extracted from the blossoms of the azalea pontica, and rhododendron.

The culture of bees was in much repute in Attica, and fresh honey from the hive is still in great request at Athens. The good quality of that on Mount Hymettus is derived from two species of savory². Solon enacted a law, that every man's stock should be kept at a distance, not less than 300 feet, from that of his neighbours³; and that the penalty of poisoning a hive was extremely severe among the ancient Italians, we learn from the result of a trial, in which Quintilian accused a rich man of poisoning a poor man's bees with certain venomous flowers, that grew in his garden. Ancient husbandmen frequently transported bees from field to field for a more copious supply of flowers; particularly in autumn. The Greeks moved their hives every year from Achaia to Attica. There is a wandering tribe, inhabiting the declivities of the Caucasus, who take their hives with them wherever they go; and the natives of Juliers, in West-

¹ Pallas. South Russ. i. 386. 4to.

² *Satureja capitata*.—*Satureja thymbra*.

³ Plutarch in vit. Solon.

phalia, move their bees according to the season. In some parts of France and Piedmont, there are floating apiaries of a hundred bee-hives: similar republics once existed upon the Nile.

III.

The honey of the Brazils is chiefly used as a medicine¹. The bees are black, small, and their sting comparatively painless. They have no hives; but deposit their honey in hollows of trees; which are frequently cut down, for the sole purpose of getting their honey. Sullivan mentions a species of bee (the Tzalfalya), which has a poisonous sting, and is much dreaded by the Abyssinians²; and Strabo relates, that in Pontus the bees fed principally on hemlock and aconite; and that, in consequence, the honey was poisonous. This, however, has been contradicted by Lamberti, and more recent travellers. The honey of Corsica, had a bitter flavour: hence the proverb—"Et thyma Cecropiæ Corsica ponis api."

In Caubul³ bees are particularly attached to the sweet-scented yellow flowers of the bedee mīshk: in the province of Pensa, in Russia, they fly, with the utmost eagerness, to the blossoms of the linden tree; which enable them to form honey of a greenish colour, and of a delicious flavour. When the linden tree sheds its blossoms, the peasants gather the honey. But the flower,

¹ Koster's Trav. Brazils, p. 319. 4to. Also in the isle of Timor, on the coast of New Guinea, where the bees are very abundant.—Vid. Dampier, vol. iii, p. 74.

² Vol. iii, p. 287.

³ Elphinst. Introd. 41.

which elicits the richest liquid is the *nyctanthes* (Arabian jasmine). The Hindoos believe, that bees sleep upon its blossoms every night. Moore alludes to this poetical idea, when describing the sounds of falling waters.

————— Lulling as the song
Of Indian bees, at sunset, when they throng
Around the fragrant Nilica, and deep
In its blue blossoms hum themselves to sleep.

No honey is more grateful to the palate than that, which is produced in Sicily, in Minorca, in the valley of Chamouni in the neighbourhood of Mont Blanc, in Moldavia and Wallachia, and in the fields round the town of Narbonne, situated near the Mediterranean, and abounding in rosemary¹.

The Guadeloupe bees lay their honey in bladders of wax, about as large as a pigeon's egg, and not in combs. They have no stings; are small, and of a black colour; producing honey of an oily consistency, that never hardens. The bees of Guadalaxara, in the same manner, have no stings², and thence derive the name of *Angelitos*, "little angels." In that province there are six kinds. The one, which is without a sting, makes fine, clear honey, of an aromatic flavour, superior to any in the western world. It is taken from the hive every month.

¹ Of all flowers the *cacalia* gives the most honey to bees. Darwin relates, that he once saw a plant of this species so pregnant, that above 200 butterflies, besides bees, were observed upon it at one time.—Econ. Veget. iv. l. 1. in *Notis*.

² Some writers insist that they have stings; but seldom use them: the black bee of Ethiopia has no sting.

This honey, particularly that made from a fragrant flower, like the jasmine, used to be sent frequently as a present to the king of France. In the province of Cagayan, in the island of Manilla, there are such a number of bees, that even the poor burn wax, instead of oil. In Samar, where they are exceedingly abundant, the hives hang in the form of oblong gourds from the branches of trees: beneath which float perfumes, arising from roses of China, and a fragrant species of wild jasmine. In South Africa honeycombs suspend from edges of rocks¹. These nests are discovered by the Hottentots, who follow the flight of a little brown bird, called the Indicator; which, on the discovery of a nest, as Barrow informs us, flies in quest of some person, to whom it may impart the discovery, which it does by whistling and flying from ant-hill to ant-hill, till it arrives at the spot, where the honeycomb suspends. There it stops, and is silent! The Hottentot then takes the chief part of the honey, and the bird feasts upon the remainder. In the forest near Lamas², where bees build in hollow trunks and branches, the Peruvians decorticate the trees, split them in the middle, and then seize the honey and wax, attached to their internal sides.

A considerable quantity is procured in the forests of Moravia; in the province of Samogitia, in Pöland, the woods are prolific; and Venerable Bede says, that Ireland was in his time celebrated for its honey. In the Philip-

¹ In some parts of Africa the bees are exceedingly ferocious. A swarm had nearly put an end to Park's second journey.—Vid. p. 37. An incident too is related in the first.—4to. p. 331.

² Present State of Peru, 4to. p. 421.

pine islands¹, Mindano trades with Manilla, exchanging tobacco, honey, and wax for muslins, calico, and China silk : while in Madagascar bees are exceedingly abundant. The natives eat a great quantity of their honey, and convert the rest into an intoxicating liquor, called Toack. The best honey in Persia is collected from the orange groves of Kauzeroon ; while that of Kircagah, near Pergamos, is the best in Anatolia ; being collected from the cotton that grows there ; and is of a snowy-white colour.

The white honey of Lebadæ is sent regularly to Constantinople, for the use of the grand seignior, and the ladies of his seraglio.

IV.

When Gama arrived in the Bay of St. Helen's, on the south-west coast of Africa², desirous of acquainting himself with the manners and characters of the country, he desired his crew to bring him the first native, they could procure, either by persuasion or stratagem. They in consequence seized one, as he was gathering honey, on the side of a mouttain. This man, as well as all his countrymen, showed the utmost contempt for gold and fine clothes.

The Scotch colonists at Karres, in the Caucasus³, have

¹ Dampier's Voy. i. p. 333.

² The honey of Guinea is excellent. Bees are very numerous on the river Gabon*, near Cape Lopez, and in districts still more north in the Gulf of Guinea.

³ Bees are very prolific in the Uralian Forest ; but there are none in Siberia.

* Bosman, p. 260. Ed 1721.

upwards of 500 hives. Their honey is said to have a fragrant smell, and a most agreeable flavour. Its colour is a mixture of green and yellow. That of Gurriel is nearly as hard as sugar; and partakes of that intoxicating nature¹, to which Xenophon alludes, in his history of the retreat of the ten thousand Greeks. The same quality has been remarked in the honey of Paraguay²; and in that produced on the borders of the Ganges. Some honey, as we learn from Wedelus' Dissertation on Nectar and Ambrosia, was called Ambrosia; while the "pure virgin" received the appellation of Nectar: hence Linnæus called the repository in flowers the Nectarium³. The flavour of honey, however, depends more on the quality of the flowers, on which the bees feed, than on the animals themselves. Hence the fine flavour of the honey of Derne, in the Tripoli States; which arises from the yellow blossoms of a plant, that blows during the principal part of the year.

In ancient times, the honey of Hybla was universally celebrated. The natives of that mountain carry their bees in cane baskets up the hill in summer, and down the valleys in winter⁴. They divide hives in spring; and do not permit the bees to swarm of themselves.

It is singular that Malta, which is little more than a barren rock, should, in former times, have derived its name (*Melita*,) from the abundance of its honey. With

¹ The country round Trebizonde, in Amasia, produces a species of rock honey, so exceedingly luscious, that it is eaten with great caution.

² D'Azara's Travels in South America, ch. vii.

³ *Amoenitates Academicæ*, vol. vi.

⁴ Denon. Sicily and Malta, 8vo. 590.

much less surprise we learn, that a district, in South Africa, derives its name, Anteniqua, "a man loaded with honey," from a similar cause. This district is so beautiful, that some travellers call it an earthly paradise. "One cannot proceed a step here," says Vaillant, "without seeing a thousand swarms of bees. The flowers, on which they feed, spring up in myriads; the mixed odours which exhale from them yield a delightful gratification. Their colours, their variety, and the pure and cool air, which one breathes, all engage your attention, and suspend your course. Nature has made these enchanting regions like a fairy land¹."

V.

The uses of honey are various and important. The Susans were accustomed to comb their purple wool with it, to preserve its beauty and freshness². The Spartans and Assyrians used it, for preserving the dead from putrefaction³. Hence Democritus formed the wish, that he might be buried in honey⁴. The body of Alexander was embalmed in that liquid. Then it was placed in a coffin of gold, which was inclosed in a sarcophagus, which some suppose to be one of those, preserved in the Egyptian gallery of the British Museum.

The Greeks had a drink called Hydromel; which consisted of water and honey, boiled together, in which was infused a little old wine. Among the ancient Britons⁵ mead was the principal, if not the sole, drink of luxury.

¹ Vaillant's Trav. Afric. vol. i. p. 162, 3.

² Plut. in Vit. Alex.

³ Plin. xxii. c. 24.

⁴ Varro in Nonius, c. iii.

⁵ Diod. Sic. v. s. 26.

In the court of Hoel Dha¹, the mead-maker took precedence of the physician. In Ireland they have a drink made of mulberries and honey, which they call Morat.

Honey was frequently used upon ancient altars: and in the ceremony of the Inferiæ, it was poured upon the tombs of virgins. Iphigenia, in Euripides, promises to pour upon the funeral flame of Orestes,

“ The flower-drawn nectar of the mountain bee.”

In the Persians of Æschylus, too, Atopa prepares to pour, as libations over the tomb of his father,

——— Delicious milk, that foams
White from the sacred heifer; liquid honey,
Extract of flowers; and from its virgin fount
The running crystal.

Æschylus. Potter.

Hence honey was considered as an emblem of death: notwithstanding which, it was supposed to be the principal food in the golden age of the poets. It was used, too, in the burnt-offerings of the Persians; but it was expressly forbidden by the Levitical law².

In medicine, honey is esteemed a purgative and aperient; while it promotes expectoration, and dissolves glutinous juices. The wax is employed externally in unguents; internally in diarrhoeas and dysenteries, mixed with oily substances; and, when dried and pulverized, bees were formerly believed to cure the alopecia. Honey was once so much esteemed, that Horace frequently mixed it with his Falernian wine³, and declared, that of all medicines for

¹ Laws of Hoel Dha, b. i. c. 22, &c.

² Levit. ch. ii. v. 2.

³ Lib. ii. sat. ii. 15.

the stomach, that and wine were the best. Epaminondas seldom took any thing but bread and honey¹. The Bedas of Ceylon season their meat with it. Many of the disciples of Pythagoras² lived almost entirely upon it; also the modern Tartars; and Augustus, one day inquiring of an old man, who had attained the age of an hundred, how he had been able to arrive at such an advanced age, with so vigorous a body and so sound a mind, the veteran replied, that it was "by oil without and honey within." The same is reported of Democritus³. The Romans considered bees, in general, as favourable⁴ omens. If, however, a swarm lighted on a temple, it was esteemed an omen of some great misfortune. This is alluded to by Juvenal⁵; and Livy⁶ records an instance, in which they were supposed to predict calamity.

The peasants of Wales, and indeed of most countries, are extremely cautious of offending their bees; believing, if they do so, that some ill fortune will attend them. Some even go so far, as to imagine, that bees possess a portion of the Divine mind; a belief so ancient,

¹ Philostratus gives a curious account of a tame lion, which refused all food but bread and honey. It afforded a good subject for ridicule to those, who derided the doctrine of the metempsychosis. Vid. in Vit. Apoll. v. c. 42.

² Athenæus, lib. ii. c. 7.

³ Aristotle mentions a honey, gathered from the leaves of the box-trees, near Trapezond, which had the property of curing the epilepsy; and Niel of St. Fiorentino discovered honey to be an excellent remedy for a burn. There is a curious disputation between an old and a young man, relative to the virtue of this concoction, in the Treasury of Ancient and Modern Times, collected from Pedro Mexico: and Ant. du Verdier, Lord of Vaupriaux, &c. book iii. c. 15. p. 274.

⁴ Plut. in Vit. Dion. Val. Flac. lib. i. c. 6. Virg. lib. xii. 64.

⁵ Sat. xiii.

⁶ Liv. xxi. c. 46.

that even Virgil alludes to it¹. Others, however, extend their superstition only to the length of granting to them a sacredness of character; as they do to the wren and the redbreast². Even monarchs have respected them. Thus bees were wrought in the coronation robes of Charlemagne. Pope Urban VIII. too, chose three bees for his armorial bearings: to which circumstance Cassimir,—next to Piastus and Kosciusko, the pride and glory of his country,—has an elegant allusion.—

AD APES BARBERINAS.

Cives Hymetti, gratus Atticæ lepos,
Virginæ volucres,
Flavæque Veris filiae:
Gratum fluentis turba prædatrix thymi;
Nectaris artifices,
Bonæque ruris hospitæ:
Laboriosis quod juvat volatibus
Crure tenus viridem
Perambulare patriam,
Si Barberino delicata principe
Secula melle fluunt;
Parata vobis secula?

VI.

Varro gravely asserts, that bees have their origin from the putrefied carcasses of oxen; and M. Lemery that honey,

¹ “Esse in apibus partem divinæ mentis.”

Georg. iv. 220.

² In some parts of Suffolk the peasants believe when any member of their family dies, unless the bees are put into mourning, by putting a piece of black cloth, cotton, or silk, on the top of the hives, the bees will either die, or fly away. In Lithuania, when the master or mistress die, one of the first duties performed is that of giving notice to the bees, by rattling keys of the house, at the doors of their hives. Unless this is done, the Lithuanians imagine the cattle will die; the bees perish; and the trees wither.

by virtue of its vegetable qualities, contains a portion of iron. The last observation is assuredly true¹. Virgil says, that bees live seven years; and that they have many enemies besides man; but he is incorrect, when he asserts, that the insects, tinea, eat them; for they eat only the wax. He is equally incorrect in asserting, on Grecian authority, that the swallow has the same propensity. There is, however, a bird in Abyssinia, called the Moroc, which destroys them with the utmost wantonness; killing them, even after they have satisfied their hunger, and leaving them on the ground. White gives a curious account of a bee-eater in his history of Selborne; and Clavigero informs us, that in Chaco, in South America, there is an animal, which sits upon the arms of trees to watch birds, and is fond of honey; hence the Spaniards call it “the honey-cat.”

There is also an animal, inhabiting part of Africa, near the Cape, which though endued with a body, which emits a nauseous effluvia, subsists principally on honey. It is called the Ratel. The honey-guide cuckoo directs him to the nest of the bee; which, being frequently in a part of the tree, which it cannot reach, the Ratel signifies his rage, by biting its roots and trunk; which, being observed by the Hottentots, they know, in consequence, that the tree contains a bee’s nest. The hide of this animal is so tough, that the sting of a bee cannot penetrate it.

Several persons have rendered themselves remarkable

¹ The presence of iron has been discovered by Dr. Clark in the petals of red roses. Mons. Geoffroy long since inquired, whether there was any part of a plant destitute of iron. It has not yet been accurately determined, whether the iron, found in the analysis of plants, is produced by the vegetation itself; or from the particles of iron, taken up with their aliment.

by their power over this little insect. The first account we have of this art occurs in Brue's¹ voyage. When that writer was at Senegal, (1698) he saw a man, who styled himself "the king of bees." It was not without some reason, that he did so; for he had acquired the art of attracting them, to such perfection, that they would accompany him, wherever he pleased: not only singly, but by thousands. The same art has been practised by several persons in England, and in Germany. In War-der's Monarchy is a curious account of the affection, which the queen bee and her subjects have for each other. Reamur gives a description of their architecture; while Smart, in his poem on the Immensity of the Supreme Being, calls upon Vitruvius or Palladio, to build if they can, a cave for an ant, or a mansion for a bee.

A good hive contains a population of six thousand. Swammerdam gives the following account of a hive, he had the curiosity to open. It contained 1 female, 33 males, 5635 working bees, 45 eggs, and 150 worms. To accommodate this population, there were 3392 wax-cells, for the use of the working bees; 62 cells containing bee's bread; and 236 cells, in which honey had been laid up. Number of cells, 3690; population, 5864. Their anatomy has never been philosophically investigated.

Bees bear an analogy to beavers, and to the genus in ornithology, called *Crotophaga*, which unite to form one nest, and labour for the general benefit of the whole tribe. One species of the orchis bears a strict resemblance, in point

¹ Brue assumed the direction of the French African Company, on the Senegal, in 1697. For a more ample account of him, vid. Leyden's Hist. Aect. of Discov. and Trav. in Africa, edited by Hugh Murray, vol. i. 168.

of external appearance, to our favourite insect ; its flower, having a spot in its breast resembling a bee, sipping its honey. On this account it is called the bee-flower. Langhorne alludes to it, in his fables of Flora.

See on that flower's velvet breast,
How close the busy vagrant lies !
His thin wrought plume, his downy breast,
Th' ambrosial gold, that swells his thighs !
Perhaps his fragrant load may bind
His limbs ; we'll set the captive free :
I sought the living bee to find,
And found the picture of a bee.

The astronomers have also imagined its shape in the heavens ; hence it has the honour of forming one of the southern constellations : between $16^{\circ} 20' 41''$ and $22^{\circ} 22' 15''$ long. and $55^{\circ} 11' 10''$ and $58^{\circ} 47' 43''$.

VII.

The poets are ever happy to avail themselves of the Apian republic, in order to illustrate and embellish their subjects. Bees, therefore, are frequently important personages, in the odes of Anacreon, the Idyls of Theocritus, and the poems of Moschus and Bion¹. Statius² has as fine a simile of bees, robbed of their honey, as any in Virgil. The Indian poets compare them to the quiver of

¹ Achilles Tatius affords the ground-work of an elegant poem.—“ Fortasse fortuna pridie ejus diei, circiter meridiem, Leucippe Citharam pulsabat, aderam vero et ipse, Clioque illi assidebat. Ibi dum me deambulante, apicula quadam, aliunde improvise advolans, Clionis manum papugit, &c. &c. lib. ii. c. 5. Herrick has a poem, entitled the “ Captive Bee,” almost worthy the pen of Anacreon.

² Theb. x.

the god of love¹; and Euripides celebrates one of the valleys of Greece, because it was a haunt, sacred to “the murmuring bees.” It is curious, that the first simile, in the *Iliad*, should refer to these insects: a passage successively imitated by Virgil, Tasso, and Milton. The ancient fathers, particularly St. Augustine, drew frequently from them; and Milton gathers honey from the same vineyard: one of his amusements, before he laboured under a gutta serena, being to mark

How nature paints her colours, how the bee
Sits on the bloom, extracting liquid sweet,

Howel compared the republic of Lucca (in 1621) to a hive; and the Marquis of Lansdowne’s motto induces a connexion between bees and geometry: while Shakespeare, who left neither the depths of the heart nor the secrets of nature unexplored, nor unexamined, compares them, after the example of Virgil, to a free and well

¹ NAGACESARA —“ To the botanical descriptions of this delightful plant, I need only add, that the tree is one of the most beautiful on earth, and that the delicious odour of its blossoms justly gives them a place in the quiver of Camadéra *. In the poem, called Naishadha, there is a wild, but elegant, couplet, where the poet compares the white of the Nagacesara, from which the bees were scattering the pollen of the numerous gold-coloured anthers, to an alabaster wheel, on which Càma was whetting his arrows, while sparks of fire were dispersed in every direction.”—*Jones’s Botanical Observations on Select Indian Plants.*

A Javanese poet†, describing the beauty of the wife of the king of Kurawa, says, “ She is said to be exquisitely beautiful; even exceeding the beauties of Heaven; and containing more sweetness than a sea of honey.” Warburton says, that bees were considered emblems of chastity in the Eleusinian mysteries. Vid. *Divine Legation of Moses*, vol. i. p. 235.

* The Indian God of Love.

† Hist. Java, p. i. 428.

directed government¹: and in the Persian anthology there is an apologue, showing how the imperial Jamshid borrowed several of his institutions from them. Pantænus called one of his friends, "the Sicilian bee," because he selected sweets from various writers²; Macrobius, in his preface to the Saturnalia, compared himself to the insect, which imbibes the best juices of flowers, and works them into forms and orders, by a mixture of its own essence: while Boethius compares the stings of bees to those, which illegitimate pleasures leave behind them.

Honey's flowery sweets delight ;—
 But soon they cloy the appetite.
 Touch the bee,—the wrathful thing
 Quickly flees, but leaves a sting.
 Mark here the emblems, apt and true,
 Of the pleasures men pursue:
 Ah ! they yield a fraudulent joy ;
 Soon they pall, and quick they fly ;
 Quick they fly,—but leave a smart,
 Deep fermenting in the heart.

With what feeling does Thomson lament the destructive mode of obtaining the treasures of these intellectual and unfortunate insects! And—as I know the nobility of your

¹ Marcus Antoninus illustrates the subject of legislation, by observing, with admirable precision, that what is not for the interest of the whole swarm, is not for the essential interest of a single bee, b. vi. c. liv. Shakespeare has illustrations, ii. Henry VI. act iii. sc. 2. Romeo and Juliet, ii. sc. 6. Troilus and Cressida, act v. sc. 11. epilogue.

² Seneca, too, Epist. 84. Of this Rollin has availed himself in precept and in practice. An author, says he, who draws honey from the nectarium of flowers, should convert the beauties, he finds in the ancient writers, into his own substance: thus making them his own, as bees do. *Belles Lettres*, part ii. p. 2. See also p. 275. Mathew of Westminster was styled Florilegus, because he collected "the flowers" of former historians.

nature,—I do not anticipate a smile of derision, when I confess, that I esteem Colonna more entitled to the honours of a monument, for having introduced the practice of obtaining honey, without destroying the bees¹, into the Vale of Ffestiniog, than Field-Marshal Turenne. Turenne destroyed his thousands; Colonna has preserved his tens of thousands. Turenne's monument is of marble:—let that of Colonna be formed of honey-comb!

VIII.

A curious custom prevails in Sicily. When a couple are married, the attendants place honey in the mouths of the bride and bridegroom; accompanied with an expression of hope, that their love may be as sweet, to their souls, as that honey is to their palate. Well might the ancients fable, that bees encompassed the cradles of Ho-

¹ Bees are much attended to among the Himalayah Mountains. The natives keep them in earthen pots. When they rob them of honey, they drive them out by making a noise at the end; and taking the honey out at a back door, leave a little in the pots to recompense the bees, when they are permitted to return. Old honest Fuller, in tracing the ruin of the Templars, alludes to the destruction of bees in a manner that proves, he knew nothing of the method of preserving them. "The chief cause of their ruin," says he, "was their wealth. They were feared of many; envied of more; loved of none. As Naboth's vineyard was the chiefest ground for his blasphemy; and as in England Lord Fantope said, that not he, but his stately house at Ampt-hill in Bedfordshire, was guilty of high treason; so certainly their wealth was the principal evidence against them, and cause of their overthrow. It is quarrel and cause enough, to bring a sheep that is fat to the shambles. We may believe king Philip would never have taken their lives, if he might have taken their lands without putting them to death: but the mischief was, he could not get the honey, unless he burnt the bees*."

* Hist. Holy War, b. v. ch. 3.

mer¹, Plato, Menander, and Simonides²;—well might Sophocles glory in the title, which the sweetness of his diction had procured for him; and well might the Athenians take pleasure, in perpetuating the appellation, by erecting a bee-hive of marble over his grave! The Greeks, not unfrequently, chose the form of a bee-hive for many of their erections. There was a temple of Apollo at Delphos, said to have been built by bees; no doubt, in allusion to its external form. This mode of building prevails, also, in New Caledonia³; in the Isle of Carniobar⁴, and in Seal Island⁵. The Druids formed their houses⁶, and not unfrequently their temples⁷, in a similar manner. Sepulchres in Italy⁸, too, are sometimes of an analogous shape.

The ancient Romans admitted into the number of their deities, Mellona; whom they styled the Goddess of Honey; while the Thessalians and Acarnanians offered bullocks to several species of insects, which indicated superior intelligence; such as bees and ants. In Monmouthshire, the peasantry entertain so great a veneration for their bees, that, some years since, they were accustomed to go

¹ Homer, says Alexander Paphius, was suckled by a priestess of Isis, whose breasts distilled with honey: the first sounds, he uttered, were the notes of nine separate birds: and on the morning, after his birth, nine doves were found in his cradle, fondling and playing around him.

² Even the Hebrew writers describe honey, as being the first food of a Son, born of a Virgin: his name Imanuel; that he may know how to refuse the evil, and to choose the good. Vide Isaiah, vii. 14.

³ Cook's Voy. vol. 4. 112.

⁴ Asiat. Researches, vol. 2.

⁵ Vancouver. Voy. vol. 1. 139.

⁶ Strabo, v. 197.

⁷ Plin. Nat. Hist. ii. c. 2.

⁸ Vide Descrizione e disegno dell' Emissaria del Lago Albano. Tav. xiii. &c. fol.

to their hives, on Christmas eve, at twelve o'clock, in order to listen to their humming ; which elicited, as they believed, a much more agreeable music, than at any other period ; since, at that time, they celebrated, in the best manner they could, the morning of Christ's nativity.

What a beautiful picture is that, presented by Virgil, in the Corycian swain ! I remember, says he, an old Corycian, who lived under the lofty turrets of Oebali¹, on the banks of the Galesus. He cultivated a few acres of land, which, till they came into his possession, had been waste and neglected. The soil was too poor for the plough ; not adapted to the keeping of flocks ; nor was it well situated for the culture of vines. Yet, there, in a cottage, standing among bushes, he cultivated pot-herbs, lilies, vervain, and poppies. He was the first to pluck the rose in spring, and the first to gather fruits in autumn. In winter he employed the principal part of the day in attending to the shrubs and flowers, which were to furnish honey for his bees. In spring he fed them ; in summer he watched their swarming ; and in autumn gathered their honey. This was his sole employment, from year to year : and in this occupation, says Virgil, being contented and happy, he was essentially richer, than all the kings of the earth.

Simonides, my dear Lelius, is well known to have written a satire upon women. In this celebrated poem he supposes, after the manner of Pythagoras, every woman to have had a pre-existent state ; to have animated some body, or to have been composed out of some of the elements, which bear a similitude to the character, she sup-

¹ Tarentum.

ports in the present state of existence. This idea he carries on, in no very courteous terms, till he comes to the last species of women ; the component parts of whom, he says, were made out of the bee. The qualities, by which this order was distinguished, were a faultless character and a blameless life. Orderly in her household ; loving and beloved by her husband ; she is the mother of a virtuous and beautiful family :

“ And her whole course of living is a pattern,
For chaste and virtuous women ;”

Massinger's Duke of Milan, Act iii. s. 1.

forming almost as fine a picture of an admirable woman, as Lucian's portrait of the wife of Verus. Would you know more of her qualities, my Lelius ? Consult the fascinating Hortensia ; who has, like a jewel, hung “ twenty years upon thy neck, and never lost her lustre.” And as it was the wish of the Romans, upon the accession of a new emperor, that he might be more fortunate than Augustus¹, and more admirable than Trajan, so, when Constance² has arrived at a marriageable age, may she possess the qualities of the bee ; united to the grace and the beauty of her mother ! “ A thousand graces sit, already, under the shade of her eyelids³.”

¹ Felicior. Avgosto. Melior. Trajano.—Eutrop. Brev. Hist. Rom. l. viii. c. 5.—At Roman nuptials it was customary to wish the bridegroom as happy as Thalassius, who, in the reign of Romulus, having married a Sabine virgin, was esteemed the happiest of men. Vide Livy, i. c. 9.

² O matre pulchrâ filia pulchrior.

³ Anacreon :—from whom Spenser :—

“ Upon her eyelids many graces sat,
Under the shadow of her even brows.”

CHAPTER X.

WITH bees we may associate ants,—so variously treated of by Lewenhoeck, Swammerdam, Linnæus, Geoffrey de Geer, Bonnet, Latreille, and Huber. Ants, like bees, are divided into males, females, and neuter; or rather females, who, being barren, from their sexual organs not being developed, are labourers for the benefit of the entire community. Like those of bees, the males and females of ants seem to have no other duties, than just to live and to procreate. The barren ones provide food; construct the habitations; nurture the young; and guard the citadels.

In building they exhibit much ingenuity; every one seeming “to follow his own fancy.” Both the male and the female have wings; and when the heat has arisen to a certain height, they issue from their habitations, escorted by the labourers, who offer them food during the first stage of their emigration. Then the males and females take flight, during which the act of fecundation is frequently performing. When the females are impregnated, the males are left to themselves; and being unprovided with food, and incapable of procuring it, they soon die of want; while the females pursue their course to some little distance, and seek out habitations; where, finding themselves destitute of labourers, they begin to work, in order to procure food for themselves.

Those few females, which remain behind in the immediate neighbourhood, having been impregnated in their nests, are forcibly taken back by the labourers, who deprive them of their wings, feed them, and attend them till

they have deposited their eggs. Ants are totally unacquainted with the economy of hoarding. They are almost entirely carnivorous; living upon other insects, and portions of other animal substances; and on the nutritious juices of gall insects and kermes; also on exudations from several species of the aphis, which the labourers take home for the males and females, that do not work. This secretion of the aphis is supposed to be destined, not only for its own subsistence, but for that of ants: for the aphis is always in the neighbourhood of ant colonies; and they become torpid precisely at the same temperature. Some species of ants even collect the eggs of the aphis, and bestow upon them the same care, they do upon those of their own species. They also construct habitations for them, at a small distance from their own nests; where they go to them, and rob them of their secretions, whenever they are in want. These secretions the aphis yields with the same willingness and docility, that sheep and cows give down their milk.

Ants have parental and filial affections; friendly dispositions and social sympathies; and when any of the impregnated females die, they lick their bodies for several days, and pay them all manner of attention, as if they thought they could restore them to life. But to balance these moral perfections, they wage war not only against other insects, but small quadrupeds; and, like bees, against communities of their own species. Some species of ants even carry on war for the sake of making slaves of their enemies. These ants, whom Huber calls Amazons, live in nests; in which also reside an inferior species of ant, who do for them all the domestic services they require. At a certain season of the year these Amazons

quit their nests in great numbers, in search of those nests, which contain that species of ant, which they have left behind. When they find, a battle ensues. The Amazons almost always conquer; when they enter the nests of those they have subdued, rob them of all their eggs and larvæ, which they take to their own habitations, and breed up to maturity; when they become slaves, as it were, to the other ants, who never work; performing, as before observed, every species of domestic service; viz. that of building, nourishing the young ones, and providing food. In one important particular these slaves are singularly fortunate. They perform all their duties with the greatest willingness and activity; and love their masters, as if they were ants of their own species.

This description of the manners of ants, so curious in themselves, and so opposed to the generally received opinion¹, that, like bees, they hoard up for the winter, is founded on the patient researches of Mons. Huber², of Geneva. In respect to the aphis, it is curious to remark, that though females are produced every season, males are produced only once in ten years. Both of them are found on stems, leaves, and roots of trees and plants; and the females are exceedingly prolific. When the males arrive at full maturity, they copulate with the females; which copulation, as Trembley suggested, many years since, has been found by Bonnet³ and Richard-

¹ *Parvula magni formica laboris*

Ore trahit quodcunque potest, atque addit acervo

Quem struit, hand ignara ac non incerta futuri.—*Hor. Sat.* l. l. 88.

² *Vide Recherches sur les Mœurs des Fourmis indigènes, par P. Huber. Paris, 1810.*

³ M. Bonnet received a vine-fretter at the time of its birth, and reared it alone. It produced young without having had any opportunity of connexion

son¹ to last for ten seasons. On the tenth season a few males are produced; and these males, copulating with the females, lay the foundation for a new series. Gnats propagate five seasons, without any communication with the male. At the sixth they require impregnation again.

Huber conceives, that ants chiefly communicate with each other by signs and the sense of touch. Fallow ants emigrate in a curious manner: for they are led by a guide, who takes precedence, carrying an ant in its mouth. When it has fixed upon a spot it likes, both ants return to the nest, when each takes up an ant, and returns to the selected spot. Then all four revisit the parent nest; and return in a similar manner. So that in a short time the whole, or that part of the nest, which purposes emigration, remove into the spot, selected by the first guide.

Such are the manners of the common ant in Europe. In Sweden ants erect structures, which Dr. Clarke esteems far more wonderful, than the pyramids of Egypt. Malonet describes black-ant hills in Guyana twenty feet high; and Smeathman white-ant hills in Africa of an equal size. Whether these ants bear much affinity, in respect to habits and manners, with those of Europe, sufficient

with another of its species, and one of the young, being sequestered in like manner, produced a new generation; so that Bonnet obtained no less than five successive generations, without the aid of a male, in the short space of five weeks. He went on and got a seventh, and even a ninth, generation in the course of the summer. He concluded, that these successive generations were produced in the first mother by the male, which had impregnated in autumn the egg, from which she came forth in the following spring: for it is very remarkable, that the vine-fretter, which is viviparous in summer, becomes oviparous in autumn."—*St. Pierre, Harmonies*, ii. 167.

¹ Vide Philo. Trans. vol. xi. Art. 22.

data has not yet been furnished. But of their destructive powers we have many well authenticated accounts; and of these powers we may have no very inadequate idea when we are assured, that “no anatomist can strip a skeleton so completely as they; and that no animal, however strong, when they have once seized upon it, has power to resist them¹.” In Surat the Hindoos² frequently feed them with flour, out of charity; placing a handful, whenever they appear.

Upon the banks of the Amazon, spiders, which are solitary in Europe and Asia, live in congregated societies of several thousands. Taking possession of a tree, they unite in forming a net entirely over it. When this net is completed, they take their separate stations: each secures its own prey without disturbance; each labours for itself; but in case of damage to their net, they labour to repair it for the general good. Don Felix d’Azara first described these remarkable insects; and gives a lively description of their manners, properties, and instincts.

II.

You, my friend, surrounded by all the luxuries of polished life, in the midst of a circle, the chief praise of which, in my estimation, is the esteem it entertains for you, may, possibly, smile at the enthusiasm, I have always expressed for ants, and that royal and illustrious insect, which fed St. John the Baptist in the wilderness. And yet, let me remind you of the pleasure you derived from the picture of Domenichino, which represented Samson offering the honey-comb; as well as of the three cars, you

¹ Buffon, vol. ii. 370.

² Thevenot. Trav. in Indies, Part iii. p. 26.

saw among the ruins of Herculaneum. One drawn by a parrot, having a grasshopper for its charioteer : the second by Sirens ; and the third by two bees, guided by a butterfly.

When, too, I remind you of the fine system of morals, they exhibit ; of the instances they afford of industry and perseverance ; of fidelity and obedience ; of sagacity and ingenuity ; and when I remind you, that, like the beaver, they “ build like an architect, and rule like a citizen,” you will at least not hesitate in joining with me, in admiring the greatness and wisdom of that awful Power, whose strength is as conspicuously observed in the smallest, as in the most gigantic of his wondrous works. Those insects indicate the most astonishing proofs of mind ; while the genus in zoology, known by the name of the *corallina*, endowed, as some one has remarked, with sensation scarcely sufficient to distinguish them from plants, from the bottom of immeasurable seas, elevate to the surface of the water the coral rocks of the vast Pacific.

These insects exhibit one of the greatest miracles in Nature. It is one of the feeblest and most imperfect of animated beings. Yet Nature avails herself of them to construct some of the most durable of all her edifices. From the bottom of vast oceans they build rocks, extending even with the surface ; where by increasing their dominion, they extend their numbers beyond all power of calculation. Of these insects some resemble snails ; others are like small lobsters : they are of various shapes, sizes, and lengths ; some as fine as thread, and several feet long. The most common are formed like stars, with arms from four to six inches long, which they move about with

great rapidity; in order, it is supposed, to catch food. Some are sluggish; others exceedingly active. Some are of a dark colour; others are blue; and others bright yellow: those of the Mediterranean are more frequently red, white, or vermillion.

On the coast of Austral Asia, where their numbers are prodigious, Captain Flinders¹ saw them of all colours; glowing with vivid tints of every shade; equalling in beauty the best flower-garden in Europe.

These insects Nature has employed to form islands, and to build marine continents. Nature has, therefore, been detected in one of her deeds of creation; though the substance with which the corallina forms its cell has not been ascertained. Possibly, like the honey of the bee, and the nest of the edible swallow, with its own calcareous secretions.

Coral decreases, as latitudes extend to the North and South Poles; and it ceases to grow when the worm, that forms it, is not exposed to the washing of the sea. Coral rocks, therefore, never exceed the highest tide; when the tide subsides, they appear firm and compact, exceedingly hard and rugged. But no sooner does the water return, than these insects are observed peeping out of holes, which were before invisible; and their reefs rise perpendicularly from the very bed of the ocean to the surface.

III.

As to the impregnation of bees, it requires little knowledge to be able to assert, that men will never see a bee

¹ Voy. to Terra Australis, ii. p. 88.

impregnate, till Nature has changed the organs or the habits of one of the two species of animals. Little more, therefore, is certainly known of them, than was discovered two thousand years ago. It is curious, however, to remark, that, as the bee secretes wax, out of which it forms its cell, so the only land animal, bearing any analogy to it, is the Java edible swallow. This bird forms its nest of its own secretions¹. It lives in caves, and never emigrates; and its glands are formed in a manner peculiar to its species. A membranous tube surrounds the duct of each gastric gland, which, after projecting a little way into the gullet, splits into separate portions like the petals of a flower. The nest, which it forms, has, from time immemorial, been an article of commerce between Java and China. It is esteemed a great luxury; and is supposed to possess an aphrodisiac virtue. These swallows live principally on flies, gnats, mosquitoes, and other insects²: they are found in Java, Borneo, and Nicobar; on the coast of Malacca, the isles of Andaman, and in Cochin-China.

Bees bear an analogy with beavers, and the genus in ornithology, called *Crotophaga*, which unite to form one nest, and labour for the general benefit of the whole tribe. It has some analogy, also, with the *loxia*. These birds form nests on a species of *mimosa*, from which issues a gum, on which the *Namaiguas* of South Africa

¹ Kæmpfer believed this nest to be composed of sea worms; Dalrymple of sea weeds; Linnaeus of jelly blubber; and Le Poivre and Willoughby of fishes' spawn. Seventy-two of them weigh about one pound and three quarters, and are found adhering to each other in regular rows.

² Raffles, i. p. 51.

principally live¹. This gum is transparent, and resembles gum arabic. The leaves of the mimosa afford food for the camelopard; and its boughs shelter the loxia: the smoothness of its rind preventing their eggs from being sucked by snakes. Of this bird, there are from 800 to 1000 nests under the same roof. These collections are sometimes so large, that the trees bow down by the weight of them²: and they are covered like the roofs of houses; to which there are many entrances, each of which forms a street; nests being on each side.

CHAPTER XI.

BEES bear a striking analogy, as we have before observed, to the corallina. By the silent labours of this small worm have immense marine continents been formed. Reefs extend upon the coast of Abyssinia; in the Red Sea; in the Mediterranean; on the Gold Coast of Guinea³; on those of China, Japan, Corea⁴, and in the Straits of Sunda; while they extend along the whole eastern coasts of Austral Asia; and are found in almost

¹ Vid. Paterson's Travels in Africa, 4to. p. 125. ed. 1790. ² Ib. p. 134.

³ On this coast are two species of coral; one of which in Bosman's * time was called Conta de Terra; the other was of a blue colour. The latter was valued at its equal weight in gold; the former at four times its weight.

⁴ Vid. Captain Hall's Voyage of Discovery to the west Coast of Corea and Loo-choo Islands, 4to. p. 107, 8, 9. The Loo-choos call coral oôroo.—Vid. Clifford's Vocabulary.

* Guinea Coast, p. 103. ed. 1721.

every part of the Pacific, covering not only detached parts, but extending several thousand square leagues.

Thus islands are formed. The corallina, with gradual, but incessant, labour, raise their foundations from the bed of the ocean: on these reefs¹, after an interval, the high tides deposit sand, shells, pumice, pebbles, mud, weeds; pieces of coral, roots, wood, and other soil. Birds then begin to settle upon them; salt plants take root upon them; tropical trees, vegetables, seeds, and shells, are washed upon them; and birds deposit their exuvia. In this manner islands are formed into groups and archipelagos; and become enriched with soil: and in a few years they are clothed with the prurient vegetation of tropical climates. Man then takes possession: and Nature has rewarded herself for her labours: but she does not cease to extend her operations. Her work of marine creation still goes on; and the time may, one day, come, when the existence of the Pacific, as an entire ocean, will be esteemed as fabulous, as the ancient Atlantis. Islands are increasing almost every year; in size every hour. They rise in archipelagos; and archipelagos, in future ages, will associate into continents. Some have even supposed, that all marbles, limestones, and calcareous rocks, were originally formed by analogous animated beings.

II.

We may read the manner, in which Alluvial Islands² are constituted, by that in which Edmonstone Island

¹ Vid. Flinders' Voy. to Terra Australia, ii. p. 115. Peron's Voy. to Austral Asia, p. 183.

² For observations on the alluvial land of the Danish islands in the Baltic, and on the coast of Sleswick, vid. Jameson on Cuvier, p. 202.

has been formed. A few years since and it was not in existence. It is now situated in the upper part of the bay of Bengal; between the mouths of the Hoogly and Channel Creek. It is two miles long, and about half a mile in breadth: a mere sand-bank¹; but it is rapidly acquiring a much higher character.

From the manner in which this island is proceeding, we may also form no very erroneous idea of the method, with which Nature has secured the gradual extension of her vegetable productions; and the peopling remote islands with flowers and plants. This island, having gradually accumulated by the soil of two rivers, trunks of trees, with branches containing pods and seeds, were deposited upon them. Plants, too, of various kinds were washed upon its sides. Some of these decomposed; and with the excrement of birds assisted in the formation of a fruitful soil. Seeds, too, have taken root upon the higher beach; these when afterwards in seed were scattered by the birds and winds: and some of the branches of trees cast ashore, being gradually covered with soil by succeeding tides, took root.

No human hand has yet planted one tree, shrub, flower, plant, or even seed upon this island: and yet the central part has a strong verdure, formed by the *ipomea pes capræ*, and the *salsola*: and several tufts of the *saccharum spontaneum* have lately been observed in a flourishing condition. A few trees and plants are, also, growing up; amongst which are the manby date and morinda; a species of bean; and no inconsiderable quantity of purslane. The northern part of the beach is occupied

¹ Vid. Journal of a Voyage to Sangor—Asiat. Journ. vii. 355.

by a large quantity of small sea crabs: and turtles are frequently seen upon the southern part.

In the north of Siberia, two islands, between the mouths of the Lena and the Indigerka, have been formed by the bones of animals, carried down, like trees, from the interior. These bones, having accumulated during the progress of ages, were at length cemented with sand and ice, till they formed two complete islands: affording a curious instance of the art, with which Nature sometimes avails herself of animal materials.

III.

Some islands have been formed by the mud of large rivers, which has gradually risen above the utmost reach of the tide. Some derive existence from the accumulation of sea weeds and trees upon rocks, but slightly buried under the waves. These substances being cast higher and higher every spring tide, become a substratum for future decompositions. Sands, blown upon each other by high winds, when left by the tide, accumulate into large banks, and alter and shift their positions at the discretion of the winds, until they acquire permanency from vegetation. The Baltic, near Kronolung, on the Swedish side, becomes shallower every year, on account of the great accumulation of sand, grass, wrack, and sea-weed.

Some islands are composed almost entirely of alluvial soil. The group at the mouth of the Orinoco were formed by an accumulation of trees, weeds, sand and mud, during the various inundations of that river. Some of these islands abound in palms and cocoa trees; upon the tops of which live in huts an Indian tribe, called

Guaroïus. These aerial habitations are covered with palm-leaves; and cocoa trees furnish their inhabitants with wood for fuel; food and beverage. The Guaroïus are social and hospitable; and are at peace, even with the Spanish settlers. Secured by their height from the inundations of the river, they live in peaceful enjoyment; are passionately fond of dancing; and derive no little profit from trading in various species of fish; which their dogs assist them to catch, in nets, in hammocks, and in baskets. They are frequently called the Palm-tree Nation: and their numbers vary from 10 to 12,000.

The African Atlantic islands are of basaltic formation, and of submarine volcanic origin¹. Amsterdam Island had a similar formation; and the eruptions of the several different periods were observed by Dr. Gillan, to be distinctly marked in regular divisions by different layers. 1st. A layer of vegetable mould; 2d, volcanic ashes; 3d, cellula lava; 4th, compact lava; and 5th, glassy lava².

It is many ages before a coral rock becomes so deeply covered with soil, as to bear the bread-fruit tree. In Amsterdam and some other islands of the Pacific, pandangs, sago-palms, casuarinas, and the Barringtonia, will grow to a great size; but the bread-fruit will not;

¹ Professor Smith. Tuckey, p. 29. 4to.

² This island is about 2,000 miles from shore, and lies midway between New Holland and Madagascar. It is eight square miles in surface. Zeolite, obsidian, and pumice are seen in every part of the coast. There are many boiling springs; and whenever the ear is applied to the earth, a noise is heard like the bubbling of water. There is not one quadruped, nor one land-bird; and, if we except flies, not one visible insect. There are mosses, sow-thistles, garden parsley, procumbent pearlwort; polypody, spleenwort, and a few other plants: and what is extremely curious, they are all British. The gardeners of the Lion, on their voyage to China, planted potatoes here.

and this, not because it is unadapted to the climate, but because it has not the power of insinuating its roots into the coral rocks; of which those islands are, in a great measure, composed.

Palmerstone Island is of still more recent formation¹. It is a mile only in circumference; and it is composed of coral sand, mixed with blacker earth. Upon it grows scurvy-grass and cocoa trees; and though the soil is poor, there are a great many shrubs and trees. That it possesses men of war and tropic birds, with crabs crawling among the bushes, is not much a subject for wonder; but that in one part of the reef there should be a lake, full of blue, black, red, and yellow fishes, is a phenomenon, for which it is now, perhaps, almost impossible to account.

IV.

Sponges in Italy are found rooted on hard flints²; and on the amphitheatre near Albano, several trees have insinuated large roots between the best cemented stones. The lichen *calcareum* even vegetates on the naked rock;

¹ Captain Colebrooke, in his account of Barren Island, has the following remark:—"From the singular appearance of this island, it might be conjectured, that it has been thrown up entirely from the sea, by the action of subterranean fire. Perhaps, but a few centuries ago, it had not reared itself above the waves; but might have been gradually emerging from the bottom of the ocean, long before it became visible; till at length it reached the surface, when the air would naturally assist the operation of the fire, that had been struggling for ages to get vent, and it would then burst forth. The cone or volcano would rapidly increase in bulk, from the continual discharge of lava and combustible matter; and the more violent eruptions, which might have ensued at times, when it would throw up its contents to a greater elevation and distance, might have produced that circular and nearly equidistant ridge of land we see around it."—*Asiatic Researches*, vol. iv. p. 413, 4.

² Misson, ii. p. 399.

and draws its chief nourishment from the air. This, decaying, furnishes a bed and a little moisture to maintain a moss. The moss yields to the course of Nature, decomposes, and adds to the previous soil. Seeds of other vegetables are wafted by the winds, or dropt by birds; and thus the bare rock, after a series of ages, becomes green with vegetation.

Christmas Island, in the South Seas, is composed of sand, rotten vegetables, dung of birds, decayed shells, broken coral stones, and other marine productions. There is no fresh water; and therefore no inhabitants: but there are marine birds, land crabs, and lizards. The two clusters of islands, lately discovered (May 17th, 1819—long. $180^{\circ} 54'$ W. lat. $8^{\circ} 29'$ S.—long. $181^{\circ} 43'$ W. lat. $8^{\circ} 5'$ S.) are but now emerging, as it were, into visible existence. They are so low, that they can be seen from the deck, even in the daytime, only when ships are very near. They were discovered by De Peyster, while sailing from Valparaiso to the East Indies. To the former cluster he gave the name of Ellice's Group; to the latter, that of De Peyster's Islands. They appeared to be totally uninhabited. Byron and Wallis had previously borne down near these islands; but, from their lowness, they did not discover them.

Some suppose, that land is entirely derived from the exuviae of marine animals. That the earth possesses a renovating power is certain. Islands expand, and become elevated by the combined influence of heat and water. The power, which heat possesses, of dilating bodies, arises out of its faculty of forcing itself between their separate particles. This, as a natural consequence, causes them to occupy a larger space than before.

CHAPTER XII.

BEFORE we enter upon the subject, to which the preceding observations naturally lead, viz.—the emigration of plants and animals,—it may be proper to make a few remarks on the subject of mineral positions.

Ærolites have fallen in Saxony, Bohemia, Alsace, Moravia, and in Italy: in Spain, France, England, and Ireland: in Senegal: at Benares; and at Connecticut in North America. All these have fallen from the atmosphere; where they are supposed to have been generated¹, though in what manner still remains to be explained.

Minerals have no power of voluntary emigration; and yet we find resembling specimens in widely distant

¹ Some believe them to be projected from the moon or volcanoes; others that they are of an earthy matter, fused by lightning. Their constituents are silex, magnesia, iron, nickel, sulphur, and oxide of iron. All have these ingredients; only differing in proportions. No mineral substance has yet been found, combining the same materials. They move from east to west; and not from west to east.

In addition to the meteorolites, mentioned in the various encyclopedias, we may add two others, of comparatively recent visitation. One fell February 18, 1819, at the village of Dooralla, in the East Indies. It was seen moving in the air with great velocity*. The day was serene, without a cloud in the sky. Temperature of the air as usual. The Bramins conveyed it to the village, and covered it with wreaths of flowers. It weighed 25lbs.

"ST. PETERSBURGH.—A meteoric stone, weighing 40lbs. fell from the air during a violent thunder-storm, at six o'clock in the evening, on the 12th July 1820, in the village of Listen, in the circle of Dunaburgh. It penetrated a foot and a half in the ground, whence it was dug up by the peasants, and

* Bird's Letter to Major Pennington, April 15, 1819.

latitudes and longitudes. Coals form a vast body; and seem in some places to constitute one great basis of the globe. No wonder, therefore, is excited by its strata nearly encircling temperate regions; from England, France, and Germany, to Siberia, and the northern parts of China; and thence to Canada, and the coast of Newfoundland. Mines of gold, silver, and platina, are however parted by wide longitudes, though not by equally wide latitudes. Precious stones are more arbitrary. Diamonds are found not only in Golconda and Bengal, but in Borneo, and the Brazils: jargoon, in Ceylon, and some parts of Europe: adamantine spar in China and India: topaz in Siberia, in America, and in an island of the Red Sea. Jasper in Germany, Sicily, and Canada; and the heliotrope, in longitudes and latitudes, so widely distant, as Iceland and Persia. It would be useless¹ to endeavour to discover the cause of these dispositions; but it is curious to remark them. It is, also, curious to observe, in what situations other substances have been found, imbedded in

chemically analyzed by Dr. Eichler. The Imperial Academy of Sciences commissioned one of its members to examine it, who found the specific gravity of the stone to be 3.718. In the air it weighed 6 oz. 5 dr. 50 gr. * and lost in water, of the temperature of 13.4 Reaumur, 1 oz. 6 dr. 18 gr. in weight; consequently the cubic content of this aerolite was 3.4 English cubic inches, if a cubic inch of water is taken at 253 gr. Notwithstanding the small size, and the few pores that could be perceived, its weight in the water, after it had been well dried, had increased 68 gr. A magnetic needle was pretty quickly attracted, as well in an horizontal as in a vertical direction, by all points of its surface, but it did not at all attract iron filings."

¹ In the Scandinavian mythology it is fabled, that in the rencontre between Thor and Hrugner, the latter had a lance, made entirely of whetstone. This

* "There appears to be some omission here: probably a piece of stone of the weight here specified may have been knocked off, and sent to St. Petersburg for examination—En."

materials, entirely foreign to their characters. Thus nodules including water have been discovered in Monte Berico, near Vicenza; olivine in the cells of Siberian meteoric iron; mesotype in Iceland spar; and liver-opal in beds of adhesive slate near Paris. A beautiful variety of calcedony in a green silicious substance in Siberia; amazon stone in fragments of quartz in Siberia; amber in sandstone and limestone¹; and vesuvian in a steatitic rock in Kamschatka. Green sand has, also, been found in a small river, watering the desert of Atacama, between Chili and Peru.

CHAPTER XIII.

MANY vegetables are so attached to climates and soils², that, if transplanted without peculiar attention to their relative natures, they die. In this they associate with certain animals. But when they have once

lance Thor broke into a multitude of pieces with his mallet; the pieces flew into all quarters of the world; and every whetstone, wherever it is found, is a part of it.

¹ Count Borkowsky discovered amber imbedded in sandstone; and a mass of yellow amber, too, was discovered on the sea-shore in the Spanish province of Santander, imbedded in limestone. In Greenland amber has been found in pit-coal.

² M. Humboldt has observed, that "certain forms become more common from the equator to the pole; like ferns, glumaceæ, and rhododendrons, &c. Other forms increase from the poles to the equator; as the rubiaceæ, malvaceæ, and the composite plants; others attain their maximum in the temperate zone, and diminish both towards the poles and the equator; as the amentaceæ, cruciferae, and umbelliferae."

become habituated to the change, both plants and subjugated animals improve under the care and industry of man, sometimes even more than under the influence of soil or climate. How much cultivation will effect is evident from the circumstance (among a thousand others); that (in 1820) a cowslip grew in a garden, at Heytesbury, the stem of which rose to the height of a foot; and, measuring an inch round, contained 150 pips.

Many islands have lost years of strength and labour from not sufficiently attending to the adaption of plant to climate, soil and phenomena. Thus, had St. Jago been planted with indigo, the fan-palm, and other exotics, it might, probably, have escaped the effects of many storms, to which it has been so fatally subjected. Previous to Lord Macartney's visit, little rain had fallen for three years; and the island, rendered almost as barren as a rock, was reduced to great privation and distress. In the midst of this devastation, palm-trees flourished in the sand; indigo plants were healthy; and the sugar maple in perfect verdure. The *asclepias gigantea* was in luxuriant flower; the physic nut, the *adansonia*, and the great fan-palm, also, flourished vigorously. The negligence in this particular is the less to be excused, since, poor as this island is in native productions, it has successfully adopted every plant, that has been introduced into it.

The laurel is supposed to be exempt from injury by storms. Pliny¹ even says, that it has a virtuous property against the effects of pestilence and venomous animals. Be these as they may, it is certain, that sycamores will grow by the sea-shore, where other trees have failed;

¹ Nat. Hist. lib. ix.

and it is no less certain, that camphor trees generally outlive the most violent hurricanes. In 1773, there was a violent monsoon in the Isle of France, when Mr. Poiare, who had the care of the botanic garden, observed, that though every other tree was rooted up, a young camphor was left, not only uninjured, but apparently untouched. This tree is indigenous in Borneo, China, and Japan; and is found in those countries to be little affected either by winds or monsoons.

II.

The first patron of vegetable importation in Europe was Cosmo I. of Tuscany. The cork-tree, unknown in Italy in the time of Pliny, had previously been introduced from Barbary: but he imported a multitude of exotics from America, Africa, and the Levant; from whose collection many of the botanic gardens of European princes were afterwards enriched.

Cunningham planted quinces, peaches, apricots, and acorns near Mount Aiton and Mount Brogden, in the interior of New South Wales¹, and Lord Seaforth introduced the palm and the cinnamon² into the Caribbee islands. All the more valuable productions of the West Indies came originally from the East. The Spaniards³ planted the olive in South America. They then inter-

¹ May 31, 1817.

² 1802.

³ Antonio de Ribera.—The olive was known in the time of Moses round Mount Ararat: but now it is found in no country less distant than from three to four hundred miles. The Morea abounds in this plant, more than any other country in the world. In ancient times it was dedicated to Minerva: because, producing oil of the best flavour, it was esteemed an act of wisdom to preserve it not only for domestic uses, but as a staple for exportation. In the time of Evander it was introduced into Italy.

dicted its culture¹; but afterwards rescinded the regulation. They also introduced many European fruits and plants. The vine being planted in Chili, its seeds were abundantly propagated by birds. When the rose was first planted in Peru, it shot so luxuriantly, that it would not blossom. Being, however, accidentally burnt to the ground, new shoots sprung up and succeeded. From Peru this exotic was transplanted to Chili, where it grows upon the hills, and flourishes without thorns.

M. D'Ogeron planted the cocoa in the French settlement of St. Domingo, in 1656. This had increased, in 1715, to 20,000, when they all perished. Being replanted, however, their number amounted, in 1754, to 98,946. At that time, there were also not less than six millions of banana trees. The Portuguese introduced the tobacco into Japan². The culture of this plant has lately been checked in China by royal edict, on the plea, that it is not necessary to human life. The sugar-cane was found by the Crusaders near Tripoli³, where it was cultivated with great care. It was afterwards planted in Madeira, whence it was carried to the Brazils, where, for some time, it was used only as a medicine. The quince, the apple, and the cherry, on being taken to that country, flourished so abundantly, that entire hedges are formed of them.

The only indigenous fruits at the Cape of Good Hope are the wild plum, the chestnut, and the wild almond. All others have been introduced at different times, by

¹ Brackenbridge, *Voy. i.* p. 263.

² Thunberg, *vol. iii.* p. 85.

³ Albert, p. 270.

different persons. The camphor tree from the East Indies; strawberries from Holland; and vines, mulberries, and peaches from France. The last of these fruits is indigenous in Japan. From Persia it emigrated through Asia Minor to Rhodes: and in the time of Claudius it was first planted in Italy.

The Emperor Bauber planted the first cherry-tree, and the first sugar-cane in Caubul. The former is now particularly abundant. Peter the Great introduced the vine to Astrakhan: and the Tartars the mulberry near Olavatoa Yerik; where it bears fruit of a white, black, and pale violet colour; and is found growing among poplars, alders, dwarf elms, and plane trees. Hence some travellers¹ have supposed it to be indigenous. Among the Caucasus wild fruit trees are abundantly scattered among shrubs and forest trees. Indeed, some believe the Caucasus to have been the original country of all the plants and animals, which Europe and Asia have in common; since all the separate climates and soils are combined there.

Hercules brought the orange into Spain; and the Moors the pistachio, the banana, and other tropical plants. Indigo was naturalised in the Municipality of Lille, in the department of Vaocluse, by M. Icard de Bataglini. Mons. Louis Dupoy, a colonist of St. Domingo, introduced seeds of the cotton plant: and near Dax they came to maturity. Baudin brought New Zealand flax² from Norfolk Island. Cook had previously discovered it; and it is peculiarly valuable, since it unites the useful qualities of both flax and hemp.

¹ Pallas, South Russ. l. 186.

² *Phormium textile* (tenax.)

III.

France furnished England with almost all her apples and pears, if not with vines ¹.

Two of the most active introducers of foreign seeds and plants, in England, were the excellent Peter Collinson, and Sir Joseph Banks. But even in England the adoption of plants has been comparatively slow. The Jerusalem artichoke, a native of Brazil ², has a valuable root, and is well worthy an extensive propagation. It was introduced to England in 1617: and yet it is now more known by name than use. In respect to pines, of those most known in Great Britain, the Scotch alone is indigenous. The common larch came from the Alps in 1629³; and from America the balm of Gilead in 1696; the Weymouth in 1705; and the frankincense in 1736. The Aleppo came from the Levant in 1732: the spruce from Norway; and the silver pine from the Alps in 1739; while the Jersey

¹ Tacitus * says, the British soil and climate were adapted to all kinds of fruit trees except the olive and vine. The latter was introduced in the reign of Probus †.

² Vid. Hortus Vindobonensis, 161.

³ The two first larches, ever seen in Scotland, still live at Dunkeld, in the park of his Grace the Duke of Athol. They were brought in two garden flower-pots from Switzerland, and put into a greenhouse. They were afterwards transplanted into the park. From these two patriarchs, introduced in 1738, have sprung all the larches now in Scotland. The first fig-trees ‡ are said to be still at Lambeth; the first lime-trees at Dartford; and the first mulberry-trees § at Sion House, the seat of the Duke of Northumberland.

* In Vit. Agricol. c. 12.

‡ 1562.

† Script. August. Hist. p. 942.

§ 1596.

came from North America even so lately as 1748. In respect to the relative value of these woods, it is only within these thirty years, that the larch has been known to be almost equal to the oak for internal uses.

IV.

Every soil would produce plants, if those, peculiar to its nature, were planted in it. Even the white sand of Eastern Louisiana produces cedars, pines, and ever-green oaks. The Tartarian box-thorn will grow in sandy soils, replete with nitre; and sycamores will grow among rocks on sea-coasts, where most other trees will wither and perish. In the great desert of Arabia, too, are found stalks of rosemary and lavender, shedding an agreeable perfume over a dreary wilderness, which the wild palm renders comparatively rich.

In Chili there are many medicinal plants, which are natural to France and Spain. Trefoil, mallows, and mint are, also, indigenous. In many parts of that country, the fruits of Europe flourish so well, that Frazier assures us they are in bud, in flower, green, and ripe, at the same time. In the Chilian deserts, white strawberries are as large as walnuts; and minerals have no effect whatever upon the life of vegetables.

The Madhuca has very peculiar flowers. They resemble berries, which look more like fruits than flowers. They hang in clusters, and never expand. Their seeds are replete with a thick oil, of the consistence of butter. The tree grows in barren soils, and seems to destroy all the brushwood and small trees near it. The fruit and flower are of great use to the poor, and as it yields equally

in a dry season, as in a wet one¹, it ought to be planted throughout the whole Continent of Asia.

Many valuable trees might be introduced to this country. Active as we have been to naturalise flowers and shrubs, for their beauty and variety, we have been remiss in this. Had our forefathers been equally so, we should have been destitute of some of our best fruits, and one of our best timber-trees¹. The laburnum is scarcely known, except for ornament; and yet so highly is it prized by cabinet-makers, that a considerable quantity was sold at Brechin Castle², at half-a-guinea a foot. Many trees from Van Dieman's Land, New Holland, and Terra del Fuego, might, doubtless, be introduced with advantage. At the limits of the arctic circle there is a breed of cows so small, as not to be larger than sucking calves. Their milk is almost all cream; sweet and delicious: and so thick, that it draws out in strings. This goodness in milk arises from the plant on which the cows feed, viz. the lichen rangeferinus. This lichen has a slight flavour

¹ Mr. Hamilton, speaking of this tree in the neighbourhood of Chatra Ramga, observes,—“Notwithstanding the utility of this tree, I have never myself observed, nor can I find any of my acquaintance, who have ever remarked one single tree in this neighbourhood, in its infant state. We can see, every where, full grown trees in great abundance; but we never meet with any young plants: and we are all at a loss to know how they came here. Neither can the country people themselves give any rational account of this, although it appears pretty evident, that numbers of them have been cultivated some time or other: every village having many of them. This sufficiently marks the character of the lower orders in their supine indolence. As to the Zemindars, speaking to one of that order, one day, upon the subject, he replied, ‘It is the food of poor people; how then should I know any thing about it?’”

² The larch.

³ November 1819, Sang's Planter's Calendar, p. 91.

* Asiatic Researches, vol. i. p. 304, 5.

of turpentine; it eats something like a lettuce; and its inward part resembles endive, bleached as white as snow. It flourishes best where trees have been conflagrated¹; and the rein-deer dig for it in the snow. It is so highly nutritive and agreeable to their palate², that it is both meat and drink to them. This plant might be cultivated in other climates besides those immediately in the arctic circle.

V,

The vine of Cyprus, so effective in certain disorders, and so agreeable to the palate, as to have had the applause of ancient as well as of modern writers, should be planted in the south of France. Cloves, cinnamon, and nutmegs³ should be introduced to the Brazils; and the farinaceous palm of the Nicobar Islands, which yields a highly nutritive fruit, and weighs from 17 to 24lbs. might be easily naturalized in the Caribbees and Antilles. St. Lucia, one of the former, had, when first discovered, neither canes, cocoas, nor coffee-trees: but in 1772 it had 978 pieces of land in the cultivation of the cane; 367 plots of coffee; 1,321,600 cocoa plants; and 5,595,889 coffee trees.

The green orange of Arcot, unknown in Europe, and but partially distributed in India, should be planted in every part of that continent. But of all trees, the Mun-gustan⁴ deserves the most assiduous attention, in respect to propagation. The fruit of this tree is acknowledged by all persons⁵, who have tasted it,—let their partialities and antipathies be what they may,—to be the most exquisite of all fruits: and yet it has been but little pro-

¹ Flora Lapponica, p. 332.

² Clarke, Scandinavia, p. 566. 4to.

³ Brackenbridge, Voy. to South Americ. i. 154.

⁴ Garcinia, Mangostana.

⁵ Dampier, Voy. vol. iii. 124. Crawford, Hist. Ind. Archipel. vol. i. 417.

pagated. Indeed, it seems to resist almost every attempt of the kind. It was introduced to the Isle of France in 1754; but with little success. It was brought from Bantam to Java; and hence it has been particularly known and described. It bears fruit and blossoms at the same time. The fruit is round; purple; resting in a green calyx; and its top bears a corona. Its flavour has a little sweetness, with a mixture of acid: and it melts in the mouth like whipped cream.

If some plants ought to be largely propagated for their uses, others ought to be so for their beauty. In India, there are several flowers, that ought to be cultivated in every practicable region of the earth. Of these may be distinguished the pichula, and the camalata. The former blossoms during the rainy season; and, with the *asclepias* winding round it, forms one of the most lovely botanical pictures in all India. The latter is so beautiful in its colour and form, and has a scent so exquisite, that the eastern poets fable it to have scented paradise. The same compliment should be paid to the *alimucta*¹, the *capitt'-ha*², the *d'urva*³, and the *cusa*⁴,

¹ This was the favourite plant of Sacontala, which she very justly called the delight of the woods; for the beauty and fragrance of its flowers give them a title to all the praises, which Ca'lidas and Jayadeva bestow upon them. It is a gigantic climber; but when it meets with nothing to grasp, it assumes the form of a sturdy tree, the highest branches of which display, however, in the air, their natural flexibility and inclination to climb,—*Asiatic Researches*, vol. iv. 291.

² Of this plant Sir William Jones says, "I cannot help mentioning a singular fact, which may indeed have been purely accidental: not a single flower, out of hundreds examined by me, had both perfect germs, and anthers visibly fertile; while others, on the same tree, and at the same time, had their anthers profusely covered with pollen, but scarce any styles, and germs to all appearance abortive."

(For notes 3 and 4, see next page.)

VI.

The cocoa tree of Brazil droops when planted in a rich soil. The red star-flower,—one of the finest of African plants,—grows luxuriantly among rocks and sand¹; and Scandinavian moss, which is scarcely susceptible of being

² (See last page.) The flowers of this plant, in their perfect state, are among the loveliest objects in the vegetable world, and appear through a lens like minute rubies and emeralds in a constant motion from the least breath of air. It is the sweetest and most nutritious pasture for cattle; and its usefulness, added to its beauty, induced the Hindus, in their Ages, to believe that it was the mansion of a benevolent nymph. Even the Veda celebrates it.—“May d’urva, which rose from the water of life, which has a hundred roots and a hundred stems, efface a hundred of my sins, and prolong my existence on earth for a hundred years.”—*Asiatic Researches*, vol. iv. p. 252.

³ (See last page.) Every law-book, and almost every poem in Sanscrit are said to contain allusions to this plant. In the fourth Veda is the following address.—“Thee, O cusa⁴, the learned proclaim a divinity, not subject to age or death. Thee they call the armour of Indra, the preserver of regions, the destroyer of enemies, a gem that gives increase to the field. At the time, when the ocean resounded, when the clouds murmured, and lightnings flashed, then was cusa produced, pure as a drop of fine gold.”

⁵ Many plants have the greater virtue from the want of fluidical nourishment. There is a vine producing in Persia what is called the Royal Grape. It is of a gold colour; transparent; and about the size of an olive†. It makes the best wine in that country; and yet it is never watered: and it grows only upon the young branches.

Few annual roots possess medicinal properties; and it is curious, that the most effective of drugs are natives of hot countries. Some plants in arid soils have apparently sterile branches, with green leaves. The stems are brittle and dried up; but their leaves imbibe moisture from the dews at night. The pallasia has for its appropriate soil loose and drifted sand. It grows in Peru‡, and is known in some parts of Russia§.

⁴ Darbha. *Asiatic Researches*, vol. iv. p. 253, 8vo.

† Chardin.

‡ Molina.

§ Pallas, i. p. 176. 4to.

burnt, grows frequently even on stones. Wheat grows best on light soils, well manured; and it will bear an equal severity of heat and cold. It grows therefore in wide latitudes. The pimento, on the other hand, mocks all the labours of man to extend, or even to improve, its growth; while the rose-tree of Jericho will flourish wherever it is planted, without any danger of degenerating.

The best mode of introducing tropical plants into more temperate climates, is to transplant them by degrees: so that the grandchild of an original plant may live and flourish, where the mother would have languished, and the grandmother have died. With this view, the Marquis de Villanueva del Prado formed a botanical establishment at Teneriffe, in order to habituate the plants of Lower Africa, New Holland, Mexico, and other tropical regions, to the cooler temperature of the south of Europe. Suit the plant to the soil, rather than the soil to the plant, should be the motto of every husbandman: but the botanist must vary his methods as circumstances require.

VII.

Some plants are common to equinoctial Asia, Africa, and America: others only to equinoctial America and Africa; some only to equinoctial Africa and India; some only to America and Asia; and others only to America and Africa¹: while others are equally common to Europe and New Holland.

¹ Humboldt, in a paper submitted to the French Institute, says, that "the oaks, pines, yews, ranunculi, &c. of the Peruvian and Mexican Andes have nearly the same physiognomy with the species of the same genera of North America, Siberia, or Europe. But all alpine plants of the Cordilleras differ specifically from the analogous species of the temperate zone of the old continent."

To account for these singularities would perhaps be an impossible labour; but it may present no unprofitable result to the imagination, if we collect and contrast a few of these remarkable phenomena. The lily root, so common in Europe, is found in Newfoundland, the north-west coast of America, and in Kamschatka, as well as in the warmer parts of southern Asia. Heath, on the other hand, is not only unknown in the European latitudes of America, but throughout the whole of that continent;—a circumstance the more remarkable, since it is common in the opposite peninsula of Kamschatka. The papyrus, scarcely known except in Egypt, in Sicily, on the Congo, and in Madagascar, has never taken root on the opposite coasts. And of the thirteen species of African palm, the *alfonsia oleifera* is the only one, that has yet been discovered in America.

The blue-berried honeysuckle of Switzerland, Austria, and Siberia, is found in some of the American islands; and the pyrenean honeysuckle, introduced to England (1739) from the garden of the Duc d'Ayen, at St. Germain, is not only a native of the Pyrenees, but of Canada. The rhododendron is also found on the top of the Andes; as well as on the Caucasus. In North America is found the *lilium superbum* of Japan; and in a glen, near Hudson's Bay¹, *auriculas*, with leaves of a fine green, and flowers of purple. They have, however, no mealiness; but in other respects they differ little from those of Switzerland and Norway². Labradore, which exhibits, in the midst of its winds and storms, many fine instances of natural grandeur, has mosses, equal to any in

¹ M'Keevor's Voy. p. 69.

² *Integrifolia*, Flora Danica. 188.

point of beauty seen in any other quarter of the world : and there, also, grow wild currants, gooseberries, cranberries¹, and the raspberries and strawberries of Europe.

The mountains of Spitzbergen, however barren they may appear in the distance, afford moss, and other small plants, such as poppies, scurvy grass, and ranunculuses². The spurred violet³, though not a native of Britain, is indigenous in Iceland and in Switzerland ; and yet Iceland plants are almost all British. In what manner could this violet be transported to Iceland, when Britain, lying between the two countries, knows it only as a guest ?

Among the rocks of Sweden wild roses and geraniums add interest and splendour to one of the finest cataracts in that country⁴ ; while the elegant *pyrola uniflora*, having a fragrance equal to that of the lily of the valley, blossoms not only in Sweden and the Hebrides, but in the south of France, and north of Italy. In Sweden, too, grows the rare plant, *cypripedium bulbosum*⁵, which is a native of North America. It is seen in no part of Europe but near Kiemi ; and to that town the professors of Upsal⁶ send for specimens. Near Christiana the *salix herbacea* grows ; but so diminutively, that Dr. Clarke compressed twenty of them into two pages of a duodecimo volume. It is the smallest of trees.

How came ranunculi to grow on an island in the Polar regions, at the mouth of Waygat's Strait, where there are

¹ Chappel's Newfoundland and Labradore, 138.

² The same as in Lapland. "Caule unifolio et unifloro, foliis tripartitis." *Flora Lapponica*.

³ *Viola calcarata*.

⁴ Kaardisen nivas. Clarke, Scandinavia, p. 324.

⁵ Acerbi, p. 339. 4to.

⁶ Clarke, p. 476. 4to.

no species of vegetation but moss, sorrel, and scurvy grass? Whence does it arise, that the paper mulberry is found in the island of Lefooga, and in scarcely any other of the Pacific islands? Why is not the nutmeg,—so abundant in the Malaccas,—found in the other Indian islands? And why is the anana of Hindûstân, the flavour of which seems to be compounded of sugar, strawberries, claret, and rose-water, and therefore so peculiarly worthy of transplantation, almost entirely confined to that country?

The Portuguese¹ introduced the papaw into the Malay Islands; and yet they have neglected to introduce many fruits into Portugal, which would flourish as well in that country as in any of their tropical settlements. The columbo root, which Ceylon distributes all over India, came originally from America; and the cocoa is supposed to have been transported into the maritime parts of that continent from some desert islands of the Indian coast; and yet the cinnamon continues riveted to Ceylon.

VIII.

The soil, climate, and cultivation of Africa, and its islands, present many curious vegetable phenomena. Pine-apples, long supposed to be foreign to that continent, were found by Tuckey on the plains, where Europeans had never previously been. At the mouth of the Gambia, Park saw the orange and banana of the West Indies: and yet not a single indigenous species, or any of the principal genera of plants, at St. Helena, are found in any part of the coast of Congo. Nor does the vegetation of that coast bear any resemblance to that of more Southern

¹ Rumphius, *Herb. Amboin.* i. p. 147.

Africa; while the plants of Egypt and Abyssinia bear as little affinity to those of the Gambia, the Formosa, and the Senegal.

Chief of the plants, hitherto discovered on the Congo, are found to exist in the equinoctial parts of New Holland; in Van Dieman's Land; the South of Europe; and the North of Africa¹. Some few, however, there are, which have elsewhere been found only in Equinoctial America. The best plants on this coast are natives of other continents. From Asia² came the orange, the cane, the tamarind, and the plantain: from America the capicum, the maize, the papaw, the tobacco, the cassava, and the pine-apple. Some plants, as the begoniaceæ, are found in the Isles of France, Bourbon, Johanna, and Madagascar; and yet no research³ has discovered them on the neighbouring continent; nor are there any of the laurineæ⁴, though they are found in Teneriffe and Madeira.

IX.

European science has searched the civilized world; but only a small portion of savage plants, if so they may be called, are yet known; for even the numerous species, growing in the new world, examined by Bonpland⁵ and Humboldt, form but a small portion of the vegetable wealth of that magnificent continent.

The coasts of New South Wales have yet been but

¹ Tuckey, p. 423, 4to.

² Ibid. 469.

³ A. D. 1818.

⁴ Brown's Observations on Prof. Smith's Collection from Congo.—Tuckey, p. 464. Appendix, 4to.

⁵ Vide Nova Genera et Species Plantarum, quas in peregrinatione orbis novi collegerunt.—Amat. Bonpland et Alex. de Humboldt, 1815, Parisiis.

superficially explored: the interior still less. But its vegetable wealth may, in some measure, be conceived from the circumstance, that it affords even to a superficial survey twelve species of the pultenea; fourteen of the eucalyptus; seventeen of the hakea; twenty-one of the banksia; and thirty-one of the melaleuca. While the Cape of Good Hope affords not only forty-nine species of aloe, and fifty-five of the oxalis; but seventy-four of the protea; and not less than 304 species of heath.

In 1763 Linnæus reckoned 7,500 species of plants. In 1784, Murray, 9,000. In 1806, Person, 27,000. In 1809, there were reckoned 44,000. And in 1816, M. Decandolle supposed them to amount to 50,000:—and as Spain, Dalmatia, Russia, Turkey, Brazil, the north-west coast of America, the centre of Africa, New Holland, Thibet, China, Cochin China, and other countries have been but imperfectly examined, he supposes the number to exceed even 100,000.

X.

Some plants are exceedingly scarce; and others are known only in particular places. Schombërg found in Caffraria a species of spotted ixia¹, which bears a cluster of green flowers, something like an ear of corn. Dr. Reynhaut, of Elmina Castle, found in the Aquapun country a new species of aloe, of which the natives make thread;—a citron with indented leaves;—and a tree of a new genus, bearing flowers like tulips. He found also many unknown trees and shrubs; and he expresses a belief, that not one twentieth of the native plants are to be found in any other part of the African coast.

¹ Maculata. Botan. Mag. 549. 789. 1285.

Pallas discovered a nondescript daffodil, having broad leaves, winged capsules, and a plurality of flowers, on the top of the mountainous ridge near Arsagar. Dr. Davy saw a tree, of the rhododendron genus, upon the peak of Adam, which is seen in no other part of the world. Upon the high mountains of the Caraccas, also, grows an extremely scarce and magnificent plant. It was named after the German poet, Freyherr Von der Lücke. It is esteemed sacred; and no one is permitted to take even a specimen of it. The Malabar camphor-tree¹ is found only in the islands of Borneo and Sumatra;—and Rumphius² observed, that those trees, which yield cassia, cinnamon, and clove bark, are seldom, if ever, found in the same countries.

Logwood is a native of the East and West Indies; but it grows nowhere so abundantly as in the Bay of Campeachey. The mahogany-tree, also, though entirely unknown to the ancients, is a native of the two Indian hemispheres. There are two species; the mahagoni, and the febrifuga³; the former peculiar to the West; the latter to the East:—and it would be difficult to ascertain with precision, which is the parent; though probability assigns that honour to the former.

XI.

In Mexico there is a tree, the flower of which, before it has expanded, resembles the closed hand of a monkey; when unfolded, the open hand. From this circumstance

¹ *Dryobalanops camphora*.—Crawford's Indian Archipelago, vol. i. 516.

² *Herbarium Amboinense*, tom. 2. p. 66.

³ Roxburgh's Plants of the Coast of Coromandel, 17.

it derived its name of *chiranthodeadron*. Not long since there existed only one specimen of this tree in the known world. It grows, and has flourished, for many ages, in Toluca, a city of Mexico; where it is esteemed sacred; and whither persons travel from great distances in order to procure its flowers. This tree has been fully described by Larretequi, a Mexican physician, whose work, written in Spanish, has been translated into French by Mons. Lescallier. Previous to the year 1787 this was the only tree of its genus known to be in existence: but some botanists having visited Toluca in that year, they took slips, and planted them in the royal garden in Mexico, where one of them took root, and had grown in 1804 to the height of forty-five feet. Humboldt and his friend Bonpland visited the parent tree. They knew of no other but that in Mexico;—but from some indistinct accounts, they thought it probable, that it might exist in some of the distant provinces of that country.

XII.

It is curious, that New South Wales should be so abundant in native vegetative beings; and Van Dieman's Land, its neighbour, so indigent of them¹. This island is

¹ The following works throw considerable light upon the subject of botanical geography:

Linné's *Colonizæ Plantarum*.

Stromager, *Tentamen Historiæ Geographicæ Vegetabilium*.

Humboldt, *De Distributione Geog. Plant.*

Humboldt, *des Lignes Isothermes et de la Distribution de la Chaleur sur le Globe*.

Wahlenberg's *Introductions to the Flora Lapponica*;—*Flora Carpathiæ*;—*Flora Helvetica*.—With their respective Maps.

so healthy that, at Hobart's town, sixteen months have been known to pass away without a single funeral. It has streams and extensive tracts, free from timber; exotic corn and fruits flourish abundantly; and yet not one native edible fruit or vegetable has been ever found in it.

In Nootka Sound, Cook saw wild rose-bushes, raspberries, strawberries, and wild gooseberries; all natives of Europe; and yet it would be in vain to search through the whole continent of America for a heath; and not only not the rock-rose, which blossoms for a day, and has its leaves of so many different figures and shades, and petals of so many opposite colours; but not a single rose tree has been found in the whole of South America. Nor is there a native honeysuckle in all Africa; though both the European rose and the American jasmine flourish on the Congo.

In Canada vines grow wild¹: in some parts of the Ohio state, they even run to the top of the largest maple-trees; and at the French settlements of Galiopolis there are vineyards, one² of which, in good seasons, produces not less than a thousand gallons of wine. It is curious to observe how distant the various species of the same genus vegetate

Parrot on the Distribution of Plants in the Caucasus.

Humboldt on the Distribution of Plants in the New World.

Brown's Observations on the Distribution of Plants.

Willdenow's Observations on the Differences between the Vegetation of Extratropical Regions in the Northern and Southern Hemispheres.

Decandolle's Memoir on the Geography of the Plants of France.

Boué's Thesis on the Geography of Plants, particularly those of Scotland.

¹ The *vitis vulpina*; *labrusca*: arborea.—Vide Forster's Northern Antiquities.

² Palmer's Travels in America, p. 62. 96.

from each other. A few instances will sufficiently illustrate this reflection. There are fourteen species of the psoralea at the Cape; one at Madeira; one in Peru; one in Italy; and one in the Levant. Of the eighteen species of elichrysum only one vegetates in New Holland; but of the starwort there are four; seven at the Cape; one among the Alps; one in Mount Caucasus; one respectively in France, Italy, and China; and not less than fifty-nine in America. Of the mesembryanthemum it is equally curious to observe, that, while one species has been found in Greece, and three in New Holland, only one should have been found peculiar to the North of Africa (Egypt); while there are no less than 170 peculiar to the South.

Some plants will naturalize in a primitive manner; that is, without culture; only in peculiar temperatures. The lopezia, the scarlet-flowered justicia, the pellucid pepper-plant, the tuberous commelina, and the purple shrub nycterum, indigenous to Mexico, will no more grow in Siberia, than the lily-leaved bell-flower, and the creeping-gypsophila of Siberia, will blossom at the Cape. The auricula of the Alps, and the rose-bay of Mount Caucasus, are never seen among the Andes or Cordilleras; any more than the crenated convolvulus, the trailing cherry, and the golden pancratium of Peru, are witnessed in Kamschatka.

In vain does a Japanese search among his woods, meadows, or gardens for the glaucous jasmine, the rose-coloured ixia, the mountain sword lily, and the blushing amaryllis. Still less will he find the fifty species of aloe; the fifty-nine species of stapella, or the three hundred

species of heath, which have emigrated from the South of Africa to the botanical houses of France and England.

If a botanist of Guiana should discover the marsh marica, or the scarlet manettia, blushing among those flowers of Lapland, which spring up so magically upon the breaking up of the frost, and the melting of the snow, he would be as much astonished, as the Laplander would be to hear, that his moss andromeda or his diapensia were common in Ethiopia. The orange-thorned nightshade, which is so beautiful in Madagascar, will never bloom near the Finmark primrose; nor will the various species of the banksia, hakea, or dryandria of New Holland, grow near the flexuous honeysuckle, spindle-tree, or three-leaved bumalda of Japan.

CHAPTER XIV.

THE manner, in which distant islands become planted with trees, shrubs, and flowers, is exceedingly curious. The Pacific Islands afford instances, from which the various methods may be successfully developed. How European and American fruits came to be naturalized in some of those islands is sufficiently obvious. Some have been carried thither by accident; some for delight; and others for subsistence. Some have been mixed with other seeds; and thus been transported against the will and wish of the transporters; as darnel amongst rye, and melilot amongst wheat. Cook planted the pine-apple and melon in Eooa; on Christmas Island yams and cocoas;

on Lefooga melons, pumpkins, and Indian corn. Vancouver planted water-cresses and vine-cuttings in New Holland; on the Island of Cocos peas, beans, apples, melons, and peach-stones. Captain Colneth had previously left a variety of garden-seeds. On other islands he had also introduced the almond. Wilson planted the bread-fruit-tree on the Palmerstone Islands. This tree, so abundant in its useful qualities, is yet held in little esteem in the islands of India¹. In Otaheite successive navigators have introduced various species of plants and vegetables: and other islands have been benefited in a similar manner.

But the mode, in which these islands became rich in what we now call native plants, is a subject of some difficulty. Let us endeavour to explain it.

One of the circumstances, on which Columbus and his crew founded their hopes of being near land, was that of the Nigna taking up a branch, the red berries of which were as fresh, as if they had been taken immediately from the tree. Philips, also, in his voyage to Botany Bay, saw a great number of cocoa-nuts, floating at a great distance from shore². And Captain Tuckey³ found several floating patches of reeds and trees, forty leagues from the African coast. Near one of the Aleutian Islands Lieutenant Kotzebue picked up the log of a camphor-tree: and fell in with an iceberg, having a portion of its surface lined with earth; in which grew trees and other vegetable sub-

¹ Crawford's Indian Archipelago, i. p. 418.

² Near Cape Musseldom the Indians throw cocoa-nuts, flowers, fruits, and branches into the sea, in order to insure a quick passage, and a safe voyage.

³ Narrative, p. 55. 4to.

stances. There were, also, the large remains of an animal, which he supposed to have been the mammoth. The violence of the floods, too, frequently detach large pieces of land from the Sumatra shores, which, formed into islands, float to a great distance in the sea.

II.

The Canadians had formerly a custom of planting large trees on the ice. These^{*}remained the whole winter ; and being evergreen, you frequently appear, says Aubery ¹, to be travelling through an avenue of pines. These, on the melting of the snow, float down to the sea. From the western shores, also, of America pines float to the Pacific Islands. An instance of which is afforded by the circumstance of two large canoes having been made of pine at Mowee and Attowai. The pine, as a living tree, is unknown in those islands. Indeed the American rivers, both north and south, during the time of their respective inundations, carry an inconceivable quantity of logs, weeds, shrubs, and plants, down to the ocean. Large trees, too, of American growth are frequently picked up on the beach in the Azores. On the same coast, previous to the time of Columbus, a new continent and a new race of men were indicated by the appearance of a bamboo², and two dead bodies, having features and complexions widely differing from those of any men, at that time known. The rivers of Italy, in the same manner, discharge large quantities of chestnuts, acorns, and cypress-nuts into the Adriatic; which are afterwards picked up

¹ Trav. i. p. 108.

² Munoz. Hist. del Nuevo Mundo, l. ii. ss. 14.

on the coasts of Greece and Africa ; and not unfrequently on the shores of Spain.

After violent storms ambergrease is picked up on the shores of Ireland ; and cocoa-nuts on the beach of the North Seas. On the Shétland and Orkney Islands are occasionally thrown up fruits, belonging to the torrid hemisphere of America ; on the shores of the Hebrides seeds from Jamaica ; and on those of Ferro and Gomera, plants from St. Domingo. Seeds, cast on the coasts of Ireland and Norway¹, will sometimes take root and flourish. This is one method, of which Nature avails herself, in propagating plants. But she has adopted other methods, not less effective, though more mysterious.

III.

Some plants float from one end of the globe to the other. The trumpet-grass, seen off the Cape, is torn, for the most part, from the South African shores ; but others are wafted from the American continent. The *pistia straliotes* float on pools, ditches, and rivers in Java. Its roots take but little or no hold of the ground. The marine weeds, that compose the grassy sea in the Atlantic, have neither roots nor fibres. They vegetate, as they float along, bearing green and red berries, harbouring a multitude of insects. There is also a plant in Chili², and a similar one in Japan, called the "flower of the air." This appellation is given to it, because it has no root, and is never fixed to the earth. It twines round a dry tree, or sterile rock. Each shoot produces two or three

¹ Linnaeus.—*Colonizæ Plant.* p. 3. —*Amœnitat. Academ.* l. viii.

² Molina. i. p. 316. in notis.

flowers like a lily ; white, transparent, and odoriferous. It is capable of being transported two or three hundred miles ; and it vegetates as it travels, suspended on a twig.

Many plants have a double faculty of propagation. The *testuca ovina* has this property. When it grows in a vale, or upon a plain, its seeds ripen, fall, and vegetate in the manner of other plants. But when it grows upon the tops of mountains, where it finds a difficulty in ripening its seeds, it becomes a viviparous plant. The germ shoots into blade in the cup ; falls to the ground ; takes root ; and becomes the mother of others, having the same remarkable property.

Some seeds are thrown by the force of the surf, which in some places rises even to the height of ten fathoms. Lifted so high in air, the winds separate them, as they descend, from the particles of water, with which they rose, and waft them to the internal parts of the island. Some plants in the Pacific islands were probably originally marine. Cast upon the shore, they have vegetated : these have produced seeds, which, being carried by winds or birds higher from the sea, have accommodated themselves to the soil, in which they were thus accidentally thrown ; and during a series of propagations have gradually assumed characters not originally belonging to them.

The *nymphaea alba* has, probably, been the patriarch of many plants, now differing in shape and habit from itself. This vegetable, like many other aquatic plants, at the time of flowering, rises to the surface of the water : in the morning it expands its blossoms, and towards evening closes them again.

Many trees, such as the oak, beech, and hazel, are planted by squirrels and ravens; and the cinnamon of Ceylon and Malabar are propagated by the *Pompadour* pigeon; which drops the fruit, as it is carrying it to its young. Some weeds are disseminated by the winds; as mosses, fungi, and mucor. The leather cup has a seed so small, that it is almost imperceptible. This, and many seeds of similar minuteness, are conveyed in the leaves and trunks of trees. Some are fixed by the winds to the coats of animals; the feathers of birds; the sides of ships; and others to the backs of insects. Some seeds have species of feathers, which enable them to be sustained in the atmosphere to a great distance. The *roridula dentata* has leaves covered with fine hairs, and a glutinous substance, to which small insects adhere; and their eggs are in consequence wafted to wherever that plant is carried.

CHAPTER XV.

It has often been a subject for surprise, in what manner noxious plants and animals have been transported from one country to another; not only distant by land, but separated by vast oceans. The isle of Amsterdam, forming part of East Greenland, has neither insects nor

¹ Brown's *Illust.* tab. xix.

reptiles: but this may be accounted for by the circumstance, that it has neither springs nor rivers. The man of war bird soars in the air like a kite, to which it is similar in shape though not in colour; having a black body with a red neck. Its eye is so keen, that it can see fish on the surface of the ocean; it descends; and after seizing its prey, without scarcely touching the water with its bill, mounts as swiftly as it had descended. This bird can traverse the ocean from island to island; because it can not only fly, but maintain itself upon its voyage. The same observation applies to the petrel. This bird, named after St. Peter, because though it is actually upon the wing, it seems to walk upon the water, transports itself from one end of the ocean to the other. It has long legs; is about the size of a swallow; spouts oil from its nostrils; and mostly forebodes a storm. It is seen in almost every sea; alike insensible to storms; to the heat of the tropics, and the rigour not only of the Arctic but of the Antarctic Pole. But whence does it arise, that the house and garden spider of Europe,—an insect unknown in Ireland,—is yet found in the Loo-choo Islands? These insects are enabled by their circular membrane to walk upon walls and roofs; and the latter has the power of suspending itself from tree to tree, and across; but it has no power of flight, as many other insects have.

The boa constrictor is not only known in Ceylon, but in Java; and yet it is not amphibious. By what means could this dreadful animal find its way to islands, so distant? This is the more surprising, when we consider, that the rattlesnake of America is unknown in

the same latitudes in other countries: where the vapours they emit, and spread around them, and which affect animals in such a curious manner, would, in those climates, equally assist them in their plans of subsistence. Among the Hottentots, too, there is a snake, belted with black, red, and yellow colours, which, when seen in the night, becomes luminous and looks like fire. This animal would embellish the midnight landscapes of Austral Asia; and yet it is there nowhere to be found.

II.

In respect to poisonous plants. These vegetables propagate with still greater difficulty. It has been asserted, that no animal will eat food, that in its natural state is injurious to it. Instinct, they say, if not disrelish, will teach the animal to avoid it. In Europe we see frequent instances to the contrary. In Africa the fact is still more evident; for the cattle, north of the Cape, are extremely partial to the *amaryllis disticha*, which almost infallibly kills them. With the bulb of this plant the Bushmen poison their arrows. There, also, is a plant, called the *euphorbia*, which is of such a poisonous nature, that if some branches are thrown into the fountains, where the animals on the Orange River drink, it has so powerful an effect upon them, that they die in less than an hour afterwards. It is succulent, and grows to the height of fifteen feet. With this plant, also, the Hottentots¹ poison their arrows; its juice being mixed up with a species of caterpillar, that grows upon another plant.

¹ Paterson's Trav. in Africa, 4to. p. 62. 1790.

It is curious that the flesh¹ of those animals, which die of this poison, is not in the smallest degree injured.

In Java there are several vegetable poisons. From the sap of the oopas is prepared a substance, equal to the strongest animal poisons. There have been many fables relative to this tree. That it exists is certain; but shrubs and plants grow round it; and no barrenness is observed in its neighbourhood. When it is felled, there is, certainly, an effluvia from its juices, which mix with the atmosphere, and produce cutaneous eruptions. But the Dutch account is undoubtedly fabulous². The most poisonous of all trees, however, is the tshetik of the same island. It is far more fatal in its effects than the oopas³. It grows in deep black mould, in the midst of almost inaccessible forests. This tree has found no opportunity of propagating out of its own island.

CHAPTER XVI.

THAT crocodiles should be found to exist in Egypt, in America, in Java, and many parts of the East, may be accounted for, since they are amphibious; but why is the shawl goat, so useful and so numerous north of

¹ Paterson's Trav. in Africa, 4to. p. 171.

² Vid. Transact. of Lit. and Philosoph. Society of Batavia, vol. vii. The reader may there see some curious experiments, in regard to the nature and strength of its poison on animals.—Vid. also Raffles' Hist. Java, vol. i. p. 43.

³ Horsfield Batavian Lit. and Phil. Transact. vol. vii.

the Himaylah mountains, known in no other country than in Tartary? Near the lake of Manasanawara they are used by the natives as beasts of burden. When laden, they will climb the most difficult places without hesitation; but they are timid, when descending steep precipices; they are short-legged, and of a compact form; and even over abrupt roads will travel five cos¹ a day. This animal would be exceedingly useful in other mountainous countries, as well as in those, behind the empire of Nepaul.

In the island of Pangesani² are thick forests of palms, in which are a great number of squirrels: and in Nutmeg Island are a vast multitude of glow-worms, and spiders of different forms and colours. Here, too, are large evergreens, the roots of which are buried in calcareous stones; several species of fig-trees; the beautiful *Barringtonia speciosa*; mosses; ferns; and many parasitical plants. Uniting, as it were, by its productions, Europe to Asia; and Africa to America. On the coast of California are found the most beautiful univalve shells in the world. Their lustre is even superior to mother of pearl; appearing through a transparent varnish of livid blue, like lapis lazuli. There are, also, fine shells found on the Papua and Molucca Islands. Off the coast of New Guinea are found shells³ 258 pounds in weight; and on that of Celebes are cockles so large, that they afford an ample meal for the satisfaction of seven or eight men. Thus though poisonous and noxious animals

¹ Vid. Moorcroft's Journey in Little Thibet.—Asiat. Researches, vol. xii.

² D'Entrecasteux's Voyage in Search of La Perouse, vol. ii. p. 316.

³ Vid. Dampier, vol. iii. part iii. p. 106. Vol. i. p. 449.

and plants find means to propagate themselves to countries, thousands of miles apart, shells and cockles like those, we have alluded to, beautiful and useful as they are, are unknown to islands even in their immediate neighbourhood.

II.

That pacos and lamas should not be found north of the Line, though the Cordilleras of the north have the same climate and temperature as those of the south, is not to be wondered at, since the herbage¹, on which they feed, is nowhere to be found north of the Line. The wonder would be, that the same herbage is not found in the same description of climate, did we not reflect, that though the atmosphere may have the same temperature, the soils of the two regions may be of a very different quality.

On the coast of Guinea asses² are found much larger than horses. In no other country are they so. The Don-gola³ horses, on the same continent, are, on the contrary, the most perfect in the world; being beautiful and symmetrical in their parts; nervous and elastic in their movements; and docile and affectionate in their manners. One of these horses was sold, in 1816, at Grand Cairo, for a sum equivalent to a thousand pounds.

The coast of Guinea is remarkable for its animals: among which are porcupines, wild boars, jackals, tigers, elephants, crocodiles, large snakes, and ants of a prodigious

¹ Called Yeho and Xarava.—Present State of Peru, 4to. 1805. p. 50.

² Bosman. p. 228. ed. 1721.

³ In Nubia.

gious size. There were, also, at one time, not less than 100,000 apes of different species. Now in the midst of all these numerous and powerful enemies, we should fancy, that the most helpless of all animals could have no power of security or existence; and yet the Sloth has not only the power of living, but of propagating. On some parts of this coast, too, Nature seems to have inverted her plan, by making men woolly and the sheep hairy. On the Tartarian side of the Himaylah range she has, also, clothed the cow with an undercoat of wool or fur, as fine and soft as that of beavers.

The camelopard is not seen out of Africa: neither is the humming bird witnessed out of America; though some report it is to be seen in Java. Why has Nature denied this beautiful bird to other countries of the same latitude; when it has enabled the bee, which it so much resembles in outward appearance, to travel into almost all countries?

In one of the Philippine islands are an incredible number of bats; so large that their wings extend from six to seven feet from tip to tip. In the evening, as soon as the sun has set, vast numbers of them collect like bees, and direct their course to Mindanao. They return regularly every morning. As these bats are seen in few other places, we should almost be tempted to suppose, that Nature had resolved upon signalizing these islands with some of the most curious of her caprices: as she has, by the formation of so many unique animals, on the continent of New Holland.

III.

Monkeys, apes, elephants, camels, and tigers, are not able, generally, to propagate out of their natural latitudes; nor have the Mamelukes of the Caucasus power to propagate in Egypt; nor will Egyptian plants propagate in Tartary: Nature having adapted peculiar animals and plants to particular soils and latitudes. In hot countries, we are told, animals are more wild, more dreadful, bolder, and more ferocious, than in temperate ones. And yet in America, Nature, under the same sun, seems to have relaxed from the severity of this discipline. Remarkable for the majesty of its vegetable forms, the New World not only presents to an European a new climate, but new flowers and plants; new fossils, shells, and fishes; and new reptiles, insects, and zoophytes. It exhibits, also, to the stranger's astonishment, not only new birds and quadrupeds, but a new firmament. Another pole presents itself instead of the north: and shadows point to the south. Cassiopeia, the Bear, the Pleiades, and the northern constellations are no longer witnessed at night: and the soul sinks, as it were, in the contemplation of the vastness and magnificence of Nature.

On the small rock of St. Helena are plants nowhere else seen. In forming this island, did Nature forsake her general plan to adopt a peculiar one? or have these plants emerged from the womb of the sea, by which the island is surrounded, taken root on the shore, and their seeds carried by marine birds up to the cliffs?

The crow is truly and solely a citizen of the world. It flies in every zone; and feeds in almost every pro-

vince of the world : but plants are stationary ; at least they can move only by imperceptible degrees. Birds may carry their seeds, and winds may waft their pollen : but though birds and winds can steal the seeds of flowers, plants, and certain trees, they cannot carry the cocoonut ; nor can they waft the root either of the plantain or the palm.

IV.

Ten days journey from Lima, in the valley of Pampanatico, there is a caterpillar, which the Indians call Sustillo¹. This insect has the power of weaving a web, five feet in length ; a web, which is subsequently used for paper. It is a species of silk-worm, and is bred upon the pacae tree. The web is formed with the greatest regularity ; and is remarkable for its lustre and consistency. Now as this insect is so useful in its web, it may naturally be inquired, why it has not been able to spread itself, as well as the caterpillar, which appears to have little use but that, involving destruction. How came mangoes, which grow in America ; grapes, that luxuriate in Europe ; parrots, that people the woods of Madagascar ; and green turtle, that visit the shores of the West Indies, to be found in the isles of Condore, on the coast of Cochinchina ? and why, since they have thus borrowed from the four quarters of the world, why have not those islands repaid the obligation, by propagating a tree, they possess, which exudes a juice, that if boiled becomes tar, and if boiled long becomes pitch ?

¹ Vid. Father Calancha's Hist. of Peru, lib. i. p. 66.—State of Peru, 4to. p. 346. 1805.

That in the plains from the Oroonoko to the lake of Maracaybo there should be 90,000 mules, 180,000 horses, and 1,200,000 oxen, when, two hundred years ago, mules, horses, and oxen were entirely unknown in those plains; and that in the pampas of Buenos Ayres there should be also 3,000,000 of horses and 12,000,000 of cows, is no subject for surprise; because we know, that the Spaniards introduced those animals into those countries. Numerous as these herds are, the attentive investigator is not so much astonished at their number, as he is in reflecting, that, though many of the plants and animals of the old world are found in the new one, in South America an indigenous rose-tree is totally unknown: the omissions of Nature being, sometimes, even as wonderful as her propagations.

V.

If you inquire of a naturalist, why the turnip of Sweden should be indigenous to that country, he will answer, "because it is peculiarly adapted to the climate and the soil." If you inquire of him, why it was not originally planted by Nature on the continent of New South Wales, he will reply, "the soil is too arid and the climate too intense." But if you inquire of the cultivator of this very plant, at New South Wales, where it has recently been introduced, whether the seed has sprung up and prospered, he will inform you, that it has not only sprung up, but that its top grows to the height of six feet¹; and that its root has even arrived to the weight of thirty pounds.

¹ Sydney Gazette, April, 1816.

Thus we find, that some plants improve by being transplanted to a country and climate, which would appear to be naturally and decidedly unfitted for it.

The dragon-tree is not only a native of the East Indies, but there is one species in the South Sea Islands; several in those of France and Bourbon; one peculiar to the West Indies; one to the Cape; and another to China. Now all these species, doubtless, sprung from one original stock; and it is difficult, if not impossible, to point out which is the primeval plant; and which is the primeval country.

That swallows could, by degrees, be settled in Europe, and that they could be weaned, partially, if not entirely, from their emigrating habits, is not to be lightly objected to. That they will live throughout the winter in England is evident from the experiment of Pearson; who kept several of them in a cage. These birds sang their song regularly through the winter; and lived three or four years; moulting every season soon after Christmas; and were exhibited in 1786 to the Natural Society.

On the coast of Peru, particularly near the Isle of St. Clara, is the cat-fish; the fins of which are venomous: several Indians, having been pricked with them, lost the use of their limbs, and others lost their lives. It is found also in the Straits of Malacca, and it is far from being of a disagreeable flavour. This fish, then, is found at two places many thousand miles apart; and yet not in the neighbourhood of islands, east or west, by which it may be supposed to have originally directed its course. It is curious, too, that the medusa should be so rare in its latitudinal seas; since there is nothing to obstruct its

progress on the voyage ; for it is so poisonous, that none of the fish tribe will venture to attack it.

VI.

Pearls are discovered in several seas ; and, being found in the shell of an oyster, no one has yet been able to explain the manner, in which it is formed. The following circumstance may, however, one day perhaps lead to some probable conjecture, in respect to it. At Sydney¹ a party, while at supper, on opening an oyster, beheld a fish of about two inches, curled up, in the bed of the late inhabitant of the shell. It sprung upon the table, and was preserved alive several hours. This fish, which was found to be cartilaginous, had, no doubt, destroyed the oyster. When placed between the sun and the eye it appeared perfectly transparent ; and the body had stripes of brown and yellow, forming altogether a very beautiful little animal. That this fish, residing in a foreign shell, might, had the oyster been able to destroy it, instead of the fish destroying the oyster, have become a pearl, by some secret operation of Nature, is not probable ; but that some aqueous animal may intrude itself into the shell, and there crystallize, is not impossible. And here we may stop to observe some peculiarities of Nature in respect to fishes.

In the Lake Fakonie (Japan), which is surrounded by mountains, and was formed by an earthquake, are the salmon and the herring² of the Baltic. In what manner, could they possibly come there ? In a stream³, which

¹ Sydney Gazette, 1817.

² Stroemings.—Kämpfer.

³ Burckhardt, Travels in Nubia, p. 498, 4to.

empties itself into the Nile in the Alosa country, is a fish without scales. It is not seen in the Nile; and yet a species of it is found in Asia Minor. The Caspian is insulated, as it were, in the bosom of a vast continent, and yet fishes are common to that sea and the Mediterranean. Seals, also, are in great numbers; and sturgeons are so plentiful, that they sell for 1,760,405 rubles every year.

VII.

The maize and the pine-apple, the papaw and the tobacco, of Africa, are said to have come originally from America: and the tamarind and sugar-cane from Asia. But in what manner they were introduced no probable conjecture has been formed. The cinnamon-tree, too, is very remarkable in its emigrations. This vegetable is found in Ceylon¹, Malabar, Sumatra, Tonquin, Cochinchina, Caubul, Borneo, Timor, the Loo-choo Archipelago, Floris, Tobago, and the Philippine Islands. It grows, also, in the Isles of Bourbon and Mauritius²: the Brazils; the Sichelle Islands; Jamaica, and Guadeloupe. In 1772 it was introduced from the Isle of France into Guiana; and since that time into the Antilles. Now it would not be very difficult to account for the appearance of this tree in so many distant longitudes; since, besides those, in which man is known to have had a share, birds might propagate its seed into some regions; and the tides might navigate its roots and even its trunk to the

¹ Vide Marshall, Descript. *Larus Cinnamonum*.

² The true spice-tree was not introduced into this island till Sir R. Farquhar procured a few plants from the botanical garden at Calcutta of the species cultivated in Ceylon for exportation, early in 1818.

shores of others. But why has heath been entirely denied to the western regions? For with the exception of a dwarf species, found in Baffin's Bay, it is totally unknown (in a native state) in both the continents. We shall be told by botanists, that there is no soil adapted for its culture; and by the naturalist, that there is no animal to feed upon its leaves. The traveller, however, will inform us, that there is in America the very climate, to which it is accustomed; and not only the climate but the soil in which it is accustomed to vegetate; and abundance of animals, that would delight in its herbage.

VIII,

Some animals are wafted by the drifting of canoes. In desert islands where there are no quadrupeds but rats, fragments of canoes have been observed, stranded on the shores. Those canoes were probably the media, by which those animals were conveyed. Many vegetables of the Friendly and Society adorn the Sandwich Islands; though many leagues distant. Islands, situate from the fiftieth to the fifty-fifth degree of latitude, have the same beasts, birds, fishes, and shells, that are found upon the Kurili Islands: and those, from the fifty-fifth to the sixtieth degree of latitude¹, have many animals, that are found on the peninsula of Kamschatka,

Bears, foxes, ermines², seals, and walruses; wild fowl;

¹ Stæhlius' Account of the New Northern Archipelago, p. 18.

² The elk, I believe, has never been seen on any one of these islands. In Europe it is found between the fifty-third and sixty-fourth degrees of north latitude; in America between the forty-fourth and fifty-third degrees; in Asia between the forty-fifth and sixty-first.

the spawn of river-fish, and the eggs of northern birds, are carried to distant longitudes and latitudes by ice islands. Of these islands there are two species;—one composed of sea water; the other of fresh water. The former kinds are white, and have little transparency: the latter blue, and so clear, that objects may be seen to a considerable depth. These are mostly formed on the sides of rocks, jutting over seas or large rivers. They melt in summer, at the lower extremities, by the influence of the sun, and the moisture of the waves below. Thus undermined, their bulk becomes too ponderous for their base: they break; and, falling into the river or sea, float; and being joined by others, unite and form themselves into islands of vast length, breadth, and height. And not unfrequently sail with the winds, currents, and tides, from the arctic circle to the utmost extremity of the temperate zone. Exhibiting, as they sail along, upon a minute survey, innumerable combinations—occasioned by the spray of the sea, the mists, and the snows,—of towns, cities, and villages; trees, and flowers; ruins, and palaces; and myriads of forms before unknown, even to the imagination.

The mountains of ice, which are composed of fresh water, are not unfrequently incorporated with soil, stones, and brushwood; and covered with the eggs of those birds, which frequent the coasts, from which they fall¹. The

¹ In one of the Dutch voyages to Nova Zembla, the captain ascended a large iceberg, on the top of which were a considerable quantity of earth, and forty birds' eggs*. It may here be remarked, that museums are very deficient in the eggs of birds. A complete collection of all the known species would be exceedingly curious.

* Voy. of Dutch to the North, vol. iii. p. 46.

salt water islands bear sea weeds; spawn; and not unfrequently bears, foxes, and ermine. In the north of Iceland¹, the cold splits the calcined mountains, from which large masses fall in detached pieces, and roll precipitately into the sea, like waterfalls. The approach of ice islands is indicated by the bluish lustre, which appears in the horizon. They are often covered, too, with an immense number of seals and sea calves; which are seen rolling and sporting in the snow, and seem by no means terrified at the approach of either men or ships: reminding the voyager of those lines of Cowper, which he puts into the mouth of Alexander Selkirk,

The beasts, that roam over the plain,
My form with indifference see:
They are so unacquainted with man,
Their tameness is shocking to me.

IX.

Professor Smith saw several islands, floating from the African rivers, which, upon inspection, he found to bear reeds, resembling the donax; a species of agrostis; and some branches of justicia, with the roots of mangrove and papyrus. There were, also, in the midst of them, several small animals²; which are found, also, floating on the Grassy Sea³.

Reptiles are probably propagated to distant regions by their eggs, or embryos, being casually dropt on the sea shore, at low ebb, and borne away by the returning tides. Some insects are transported on the backs, and in the intestines of animals: others in their skins. The hair-worm lives not only in the earth, on the leaves

¹ Freminville, Voyage to the North Pole, p. 12.

² Journal—Tuckey, p. 259.

³ Scyllæa Pelagica.—Cancer Minutus.—Lophius Histrio. &c. &c.

of trees, and in the water, but in the bodies of beetles: while large flies enter the ears of elks, in the Lapland forests; and take up their winter quarters in their heads.

Vipers are easy of transportation; since they possess such a faculty of abstinence, that some species will remain even six months without food. Canadian bears, also, frequently live without sustenance so long, that many persons believe, they can live by licking their own paws. It is exceedingly curious, that in Ireland there is neither a mole, a spider, nor any venomous reptile or insect. The weevil, in the same manner, will not live in Van Dieman's Land: in which island grows the cedar (huon pine), which has the property of repelling insects. The cochineal has been found extremely difficult to transplant. It is remarkable that though insects are the most liable to corruption of all animals, the cochineal never spoils. It has, therefore, been preserved for ages.

X.

The spawn of some fishes are propagated by aquatic birds: some of which even void the fishes, they have gorged, without any change in the fishes themselves. Eels are thus transported. Cranes swallow them alive; and void them alive¹; and thus fish-ponds are frequently

¹ This is not more extraordinary, than that worms should be capable of living not only in the intestines of the human body, but in those of quadrupeds, birds, seals*, and other fishes. The teeth of Laplanders† are corroded by worms; and a woman of Sweden‡ once bred a quantity of flies in her nose.

* Genus *Eschinorhyncs*.—Fremenville, p. 6.

† Acerbi, ii. p. 290. 4to.

‡ Memoirs of the Swedish Academy.

stocked in a manner very mysterious to their proprietors. The ostrich will eat wood, stones, glass, and pieces of iron; and void them whole. The polypus frequently swallows a polypus; which afterwards issues from its body, perfect and uninjured. The ocythoe polypus takes up its residence in the shell of a nautilus; and in this manner is conveyed from one coast to another.

If some plants have riveted partialities to peculiar soils, some insects have equal partialities to particular plants. The cochineal is wedded, as it were, to the fig-tree; the aphid to beans, peas, and rose-trees; the musk-beetle to willows; the papilio machaon to fennel; the phalæna grossulatariata to currant bushes; thephinx licustri to poplar, privet, and lilac leaves; and the sphinx atropos to jessamine and love apple. There is a small red insect, too, which seems to be almost entirely devoted to the violet. These insects emigrate with the plants, to which they are attached.

The teuthredo insects proceed from the galls of willow, beech, holly, hairy hawkweed, and ground ivy: while the leptura insect of Finland lies concealed in the corolla of the globe-flower. The caterpillar, which changes to the phalæna tortrix, and the hawkmoth, emigrate with the woodbine. The former curls itself up in its leaves; and the latter hovers over its blossoms of an evening; and extracts honey from the bottom of its nectarium. Most shrubs and trees have particular species of the aphid attached to them: all varying in size, structure, and manners; and were we to enumerate the whole, we should enumerate almost every species of tree and shrub, now in existence.

Some insects are propagated by the atmosphere: for the atmosphere is a temporary receptacle for many small aquatic and terrestrial seeds; and for the eggs of insects, and imperceptible animalcules, which, having surfaces resembling feathers, are easily wafted. Saussure saw two butterflies on Mont Blanc; and a lady-bird once flew against my face on the circular balustrade of St. Paul's cathedral.

Many insects, and even birds, are doubtless carried through the air by trade-winds. Others float upon the ocean; are picked up by marine birds; and afterwards discharged, entire, on the islands upon which they rest: as some birds do fish. It is curious here to remark, that the heat and strength of pepper are even qualified, and thought to be much better, from passing through the body of a toucan.

XI.

Bees were not originally natives of New England. The first planters never saw any: but the English having introduced them to Boston, in 1670, they have multiplied in the United States beyond all power of calculation.

There is no data to prove, that bees are known in the South Sea islands; but in Hammock, one of the Philippines, the chief subject for barter is bees' wax. Bees were introduced to New South Wales in 1809. Two hives were taken from England; but the bees in one of them were suffocated by the melting of the wax, in crossing the Line. They were introduced into Cuba by some families, who, after the peace of Versailles, came

from St. Augustine's, since 1784: and yet, in 1792, the settlers exported not less than 20,000 arrobs of wax. In 1796, there were 212 barrels of honey and 1854 arrobs of white wax exported from the Havannah¹ to Buenos Ayres.

The yellow butterfly, and the little black and white butterfly, came from China: the black species from the West Indies. About thirty-five years since, too, a mealy insect was introduced from America, which proved, for a time, extremely destructive to apple-trees. It propagated with great rapidity. But by the skill and industry of our gardeners, it is now almost eradicated. In March, 1819, there appeared near Sydney, in New South Wales, a vast number of full grown caterpillars in one night, during the rains. Most of them, however, disappeared on the next day; though no one could form the least probable conjecture, whence they came, or whither they went².

¹ Bees are domesticated in few parts of Asia. Those of the Indian Archipelago * heard but little honey: owing to the multitude of flowers at almost all seasons of the year. But they make a great deal of wax, which the merchants export to China and Bengal. The Morea exports 14,000 ocques every year. An ocque is three pounds two ounces French.

² The manners, habits, instincts, and even numbers, of insects are but imperfectly known to the most practised of our naturalists. In M. Dufresne's collection of zoological specimens, recently purchased by the University of Edinburgh, there were 4,000 specimens of shells, and 13,500 specimens of insects. Of these 1,500 were from the Brazils. Prince Maximilian, traversing that country, collected specimens of 76 species of quadrupeds, 400 species of birds, 79 species of amphibii, 5,000 insects, and a great collection of seeds; the chief proportion of which are new to European science.

* Crawford's *Hist. Ind. Archipel.* iii. 438.

On the Lake Du Garda grows spontaneously the American aloe. In other parts of Italy is seen the *Melampus* butterfly of Surinam; and in others the cerulean serpent of the Indies. The tortoise of the Antilles is occasionally found on the shores of the Hebrides; and the whale-tailed manati of the Aleutian Islands are not only known in Kamschatka, whither they are driven by storms, but in New Holland and Mindanao. The only spot, in which monkeys run wild in Europe, is the neighbourhood of Gibraltar, whither they were, doubtless, introduced from Barbary.

There are thousands of lizards among the ruins of Balbec; and though there are no venomous insects in the Madeiras, myriads of those reptiles are seen of a clear day, basking in the sun. These animals were, no doubt, in those islands previous to their separation from the African continent.

Insects and shell fish there are, which emigrate with the plants, on which they feed, and whence they have their being. Several species of the *lepas* cling to bamboo canes, and float to vast distances: when their shells are open, they look like full-blown flowers. The spotted toad fish¹, which keeps among sea weeds at the bottom of the water, has, no doubt, wandered in this manner from China to the Brazils, where it is almost equally abundant.

The caica, having a body of green, and wings and tail edged with blue, suddenly appeared in Cayenne in 1773; but no one knew whence it came. It was first seen by Sonini de Mononcour. Since that time, small flocks of

¹ *Lophius histrio*.

them annually resort thither, in the months of September and October; but they immediately disappear, on the commencement of stormy weather.

XII.

The ash-coloured parrot, now so common in Jamaica, and parts of America, came originally from Guinea. The blue-headed parakeet, which sleeps with its head downwards, was carried from Sumatra and Malacca to the Philippine islands; but it would be impossible to state, in what manner it went into Otaheite. The slave ships of Senegal, however, introduced the rose-ringed species into Guadaloupe, Martinico, and St. Domingo.

Lories, wherever they are found, were originally deported from New Guinea, or the Moluccas. That the double-ringed parakeet should be found in the isle of Bourbon, and not in Madagascar, is exceedingly curious. The circumstance proves, however, that it is a native of neither. The first parrot, ever seen in Europe, was brought from Ceylon by Alexander's admiral, Onesicritus. The Romans afterwards obtained them from an island of the Nile: and in the time of the earlier emperors, they were kept in cages of shells, ivory, and silver.

The Norman conquerors introduced the camel into the Canaries in the fifteenth century. The Spaniards introduced the horse upon the continent of America: and these increased in Chili, in the course of one hundred and eighty years, to so great an extent, that the Indians ate them for food. The Spaniards also planted the goat in America. That this animal should have

been previously entirely unknown, throughout that vast continent, is the more remarkable, since in the Old World it is a native, not only of the temperate and frigid zones, but of the plains, rocks, and mountains of the torrid. Juan Fernandez introduced goats upon the island, which he discovered, in his voyage from Lima to Baldivi. On his return to Lima, he endeavoured to obtain a patent for settling upon that island; but was unable to procure one.

The Balearic crane came into Europe from the Cape de Verd islands; and peacocks from Samos; where they were dedicated to Juno, and imprinted on the coins. Pheasants came from Asia Minor; the Guinea hen from that part of Africa, bearing its name; the canary of the Tyrol from the Canary Islands; and the domestic cock, lately found wild in the island of Tinian, and the woods of Malabar, had for its ancestor the jungle cock of India. The horse and the ass came from Arabia, whence they passed into Egypt and Greece: thence into Italy and all parts of Europe. Buffaloes were introduced into Italy in 595; silk-worms, much later, from China and Japan. The bearded titmouse was first brought to England from Denmark by the Countess of Albemarle. That lady kept several in a cage; from which some accidentally escaped, and thus became patriarchs of an English colony. The naturalization of this bird is a subject of no small interest; since, while sleeping, the male covers the female with one of his wings, entirely spread over her.

XIII.

Captain Cook left a buck and doe, with two rabbits, in Moos; a bull and a cow, a Cape ram, and two ewes,

with a horse and mare, in Tongataboo; and various domestic animals in Otaheite and other islands. Captains Vancouver, Wilson, and other navigators, have followed the example:—in a few years, therefore, islands, which have a tropical vegetation, will abound in animals from the temperate zone.

It is curious, that when sheep were introduced to Van Dieman's Land, they acquired remarkable fertility. They bred twice a year, and, for the most part, had twins. In consequence of which, a few sheep had multiplied, seventeen years after their introduction, to the number of 127,888. In 1818, there were, also, in this island 264 horses; and 15,356 horned cattle. But to show how little mere climate has to do, in respect to the increase, we may observe, that ewes in Lapland¹ have frequently twins twice a year; and goats constantly two kids, and often three at a birth.

XIV.

The Spaniards have done great service to the western world in this manner. They introduced dogs, swine, horses, and horned cattle into St. Domingo, which, after exterminating the original inhabitants, they permitted to run wild in the woods and savannahs. They performed the same service for Chili. In that country horses became so numerous, that in Molina's time they sold for only 4s. a head; and in 1798 there were exported from Buenos Ayres not less than 43,752 skins of horses, and 874,593 untanned hides. Horned cattle have not im-

¹ Acerbi. ii, 222. 4to.

proved in Chili, or the Brazils ; but the horses are equal to the finest breeds of Europe. Mules are larger and more handsome ; and swine more prolific, but not so large.

The horse originally is native of Asia¹. Led in a domestic state into these vast regions, they have resumed the wild habits and manners of their forefathers ; but are subject to evils, to which those ancestors were entirely strangers. In the season of heat, they are tormented by musketoes and gadflies by day ; and in the night by large bats, which leave holes in their skins for insects to deposit their eggs. During the season of inundations, when the savannahs become lakes, they are seen running about in all directions, as if they were frantic ; surrounded by manatees, water serpents, and crocodiles. Upon the subsiding of the waters, however, the earth becomes enriched with an odoriferous herbage ; and they enjoy, till the season of heat comes on, the sweets of existence in large herds.

In Chili, too, are the hare and otter, with many varieties of European fowls, as well as in Peru, Mexico, and the South Sea Islands. Chili is happy in having no wolves, or tigers ; even the lion is harmless ; and men sleep in the forests in perfect security² : there being no poisonous reptile of any sort³ ; nor any wasps, gnats, or musketoes.

The rat was introduced to America by a ship from Antwerp⁴ ; and the first cat was presented to Almagro⁵ by Montenegro, who received for the present no less than 600 pieces. Some writers have asserted, that all animals

¹ Humboldt.

² Molina, i. 34.

³ Ulloa, iii. part ii.

⁴ Wallis.

⁵ Herera, Dec. v. c. 9.

degenerate in America. This idea has arisen chiefly from the unphilosophical rage for generalization, which prevailed so extensively, some years since; and which still partially remains to the discomfiture of true science. So far from this having been the case in Chili¹, all European animals, as before observed, have increased in size rather than diminished: particularly horses, asses, sheep, and goats. Ewes, indeed, have lost their horns; but rams have acquired four; and not unfrequently six.

British horses were so much admired by the Romans, that they imported great numbers of them, for the purpose of recruiting their cavalry. Of late years the horse, the ox, and the sheep have been much improved, both in size and symmetry, by crossing the respective breeds. The art of improving stock was carried to a curious height by the ancient natives of Spain and Egypt; who, depending much upon the efficacy of association, placed the handsomest oxen before their cows, when in conception. In modern Greece, where cows are not milked, many farmers entertain the same ideal impressions. In Britain, however, to such an extent has the art of breeding been carried, that 400 guineas have not unfrequently been given for a bull; and 100 guineas for the use of a ram for only one season.

There are many animals of Asia and America, which it would be wise to introduce into the south of Europe. A French writer recommends to this adoption the fowls of Chatigaon; the Cashmirian sheep; the musk deer of Thibet; the bulls of Berar; many kinds of birds, and several species of fish. The Indian camel would, assuredly,

¹ Molina, i. 267.

flourish in Italy, Sicily, Spain, Portugal, and Greece. It is true, the camel of the deserts can only be of use in level countries; since "uphill or downhill is equally the camel's curse." But the camels of Dera, which have frequently a white colour, and blue eyes, have a more various capacity of movement, and ascend hills with little comparative difficulty.

Of all Asia, the country, most resembling Europe, is Afghaunistaun. There is nearly the same general climate; similar animals; and a similar vegetation; most of our best fruits; and not a few of our most common, as well as of our most beautiful, flowers. These are mixed with turtles, tortoises, and plantains, with other instances of Asiatic zoology and vegetation.

Among the rocky mountains of North America is an animal, called the Rocky Mountain Sheep,—an intermediate genus between the goat and the antelope. It has fine white wool; and ought to be introduced into Great Britain. The gazelle, too, might embellish several districts of Spain and Italy. Mild, intelligent, active, and familiar with man, "the little four-eyed stag," (as the Ceylonese call it, from having two marks under the eyes, with eyelids arched with eye-lashes,) might feed on herbs and flowers, and milk and honey,—to all which it is particularly partial,—from the hands of Spanish and Italian beauty; and reward their attention with one look from its large and brilliant eyes.

XV.

An attempt has lately been made to people the desert mountains of Stavanger with domestic rein-deer. In the

winter of 1818, an inhabitant of that district purchased 200 in Sweden and Russia Lapland; some of which were of the white Siberian breed. The want of snow induced him to leave all his snow-shoes, furs, utensils, and tents, in Aamadt; and he killed more than twenty on the journey for food and beverage. They passed through Christiana on the 1st of January, and arrived at their place of destination in perfect safety.

Carp were brought into England by Leonard Maschel in 1514; gold-fish in 1691. Lobsters were introduced to the sea, near New York, by a boat from New England. This boat having split upon a rock, all the lobsters escaped; and casting their spawn, they became very plentiful. It is curious, however, to remark, that lobsters, some time afterwards, were unknown on that part of the coast. Some persons suppose, they were alarmed at the frequent sound of cannon on the shore, during the year 1781; and that they left the coast in consequence: but it is more probable they quitted it from a temporary deficiency of food.

Some animals are better protected, and increase more by being under the guardianship of man, than they would do, if left entirely to themselves. Hence the large flocks of bustards, that are seen in Chili, where they are frequently domesticated; and hence the decrease of the black cock in Wales and Scotland;—an animal which flies from cultivation, and prefers the birch forests of Lapland, Siberia, Finland, and some parts of Norway. They are decreasing every year. This rule, however, does not invariably apply; for though redbreasts and wrens in Europe, blue pigeons at Mecca, and storks in Germany,

Greece, and Africa, are piously protected, we do not find, that they increase to any considerable extent.

XVI.

Some animals are found in distant latitudes ; and not in their intermediate spaces. Thus in Kodjak¹, of the Northern Archipelago, are found beautifully speckled mice ; the same animal is found 300 leagues distant ; and in no part of the intermediate countries : and the mountain sheep (argali) of Kamschatka, in the same manner, is known in Europe only in Corsica and Sardinia. The dog of the arctic regions, visited by Captain Ross, neither growled nor barked ; its anger being signified simply by the erection of its hair. The same peculiarities marked those of New South Wales, which were presented to Mrs. Lascelles and the Marchioness of Salisbury. They probably derived their respective origins from the same animal.

The barby-roussa, though found in a small island², near Amboyna, is not found on the continents of either Africa or Asia ; a circumstance the more remarkable, since, when hunted, it takes to the sea ; and swims from one island to another. Some animals are confined to particular latitudes. Thus the sea-wolf, with teeth so sharp and strong, that it leaves marks of its bite even upon anchors, seems to be confined to the arctic and the higher latitudes of the temperate zones. But the phocus is occasionally seen in the Mediterranean : and from this animal, probably, the ancients conceived their notions, relative to Syrens and Tritons.

¹ Stæhlin's *Russian Discoveries*, p. 34.

² Bourc.

XVII.

Some animals, and also some minerals¹, are attached to particular countries. In Lapland there are many birds, known nowhere else. There is a species of egret peculiar to Cashmeer, the feathers of which are collected with great care; and a plume of them generally surmounts the turban of Cashmerian ladies, on the right side of which is an ornament of jewels. The balearic crane² is chiefly confined to Majorca, Ivica, and Minorca; and the red-legged crow³ is found in no part of England or Wales but Cornwall, Flintshire, Carnarvonshire, and the Isle of Anglesea. In Siberia there are bull-finches entirely white; and though they have been occasionally seen in Germany, they are only wanderers. Their song is far superior to that of the common bull-finch.

In New Holland and New South Wales there are some vegetables and animals entirely peculiar. It is true, the water-mole is known there; and eels, herons, widgeons, plovers, and pigeons: quails, wild turkies, bustards, and pelicans. But they have all distinguishing characteristics. In the interior, there is a species of pigeon⁴, seen nowhere else. On its head it wears a black plume; the back part of its head is of a flesh colour; its wings are streaked with black; the breast is fawn-coloured; its eyes are red; and its downy feathers golden, edged with white. In that country, too, is the black swan, and the *ornithorynchus paradoxus*, the male of which has spurs like a cock;

¹ Tellurium has been hitherto found only in Transylvania, and in a Bismuth mine, at Huntingdon, Connecticut.

² Pavonia.

³ Graculus.

⁴ Oxley's Journey in Australia, p. 97. 4to.

situated over a cyst of venom, which, by a channel through the spur, inflicts wounds on those, in whom its spur sticks. It is oviparous : but it belongs properly neither to the class of birds, beasts, nor fishes. It is, also, worthy of observation, that while the dog of New Holland is unknown in Van Dieman's Land, the panther of Van Dieman's Land is unknown in New Holland. Van Dieman's Land, too, has the black-wood, the Huon-pine, and a peculiar species of yew : while New Holland has the cedar, the rosewood, and the mahogany.

Electrical eels are found only (or principally) in the rivers of Surinam, in Guiana ; and in the rivers of Senegal, on the opposite continent. Electrical eels have no scales ; but in their combats with the horses and mules, which the South American Indians make use of to catch them, they attack them at the heart, intestines, and the plexus cæliacus of the abdominal nerves. Eels, which have given the shock repeatedly, require a considerable time to regain their loss of galvanic force ; and much nourishment. When roused by the horses' feet from the mud, they swim upon the surface of the water, and attack the horses' bellies with repeated discharges of their electric batteries. They are of a fine olive green, and appear like large aquatic serpents. The under part of the head is yellow, tinged with red : and from the head to the end of the tail, along the back, are rows of small yellow spots. Each spot, says Humboldt, contains an excretory aperture, whence issues a mucous matter, which Mons. Tolta has proved to have the power of conducting electricity, thirty times better than pure water.

XVIII.

If there are some animals attached to peculiar countries, there are others, known in many latitudes. One species of antelope emigrates from one end of Africa to another, as food presents itself; wild mules and horses do the same in Asia; and the pacos in South America. Some birds, as the *charadrius morinellus*, *apricarius*, and *pluvialis*, fly from country to country, in a direct latitudinal line, as insects abound: keeping for ever on the wing. Other birds visit latitudes so high north as Lapland and Sweden, solely for the purpose of living upon insects, which Linnæus paradoxically calls the “*calamitas felicissima*” of Lapland.

The chimney swallow is known from Norway to the Cape; from Kamschatka to Japan and India; in North America, and the West Indian islands. It is remarkable that, in the South Sea islands, few migratory birds have been observed; and those almost entirely confined to aquatic species. In latitude $42^{\circ} 30'$ north of the line, Cook found even fewer of these, than in the same latitude south; owing, he supposed, to a scarcity of resting-places¹.

It was observed by Barentz², when he and his forlorn

¹ The progress of marine birds emigration may, in some measure, be calculated by the following fact.—The captain of the Conway caught a booby, which had a piece of leather tied to one of its legs, on which was written Henry de Nantes. He took this off, and tied a piece of silver round, with the name of his own ship inscribed upon it. Upon arriving at Rio Janeiro, he found the ship, Henry de Nantes, loading for France; and comparing the latitudes and longitudes of each ship, it appeared from the log-book, that the bird had traversed 600 miles of ocean between the times of being caught.

² Three voyages made by the Dutch into the Northern Seas. Philip, Ed. 1609.

companions passed the winter, on the western side of Ice-haven, that when the sun left them, the bears left them too; and were succeeded by white foxes: and that when the sun reappeared, the foxes fled, and the bears returned.

XIX.

The Scythian antelope migrates, every autumn, from the northern to the southern deserts; and returns in the spring. The springer antelope migrates in small herds, from the interior of Africa to the neighbourhood of the Cape. There they remain for about two months: when they return in bodies to the amount of many thousands. When rain has not fallen for two or three years, they travel through Caffraria, and destroy chief of the vegetation: but lions, hyænas, and panthers, destroy them in return.

Lapland marmots travel, once or twice in twenty years, from the mountainous parts of Lapland and Norway, in large bodies; destroying all the grain and vegetables in their way; and, being deterred neither by water nor by fire, travel with their young either in their mouths, or upon their backs, till ruin overtakes them. None ever return;—for they are either drowned, killed by the inhabitants of the districts, through which they migrate, or eaten by foxes, lynxes, ermines, and other animals. Wild asses, also, collect in autumn to the east and north of the lake of Aral, in thousands; and thence effect a gradual retreat into the northern parts of Persia and India. Similar migrations are observed in land crabs, locusts, and various species of birds and fishes. In 1758 so large a number of fishes assembled on the coast of Goree, that Lindsay says, he saw the fishermen take, in two hours,

as many as would satisfy a thousand men¹; some exceedingly good, and others remarkably beautiful. Such a number of porpoises and sword fishes, too, entered Table Bay, near the Cape of Good Hope², that it seemed, as if a person could walk upon their backs from one horn of the bay to the other.

Writers of credit inform us, that, during the eruptions of Vesuvius, fish pour into the bay of Naples so abundantly, that the market is glutted with them. Fishes emigrate in the greatest numbers, and to the greatest distance: nor is it less remarkable, that while most birds emigrate to warmer climates, to pass the winter, and not to breed; most fishes do so, only to deposit spawn. Their winter rendezvous is the arctic circle. Birds emigrate when the winter begins; fishes after it has ceased.

CHAPTER XVII.

MEN, in all civilized countries, offer rewards for the destruction of wild beasts. They are, indeed, outlaws in every country. In Wales the tribute to the English kings was paid in the heads of wolves. At the Cape of Good Hope sixteen rix-dollars were given for a lion; and ten gilders for a tiger. In the Orkneys every person, who kills a golden eagle, is entitled to the best hen from every house of the parish, in which it is destroyed. In Asiatic Turkey,

¹ Keppel's *Voy. to Coast of Africa*, 4to. p. 57. Ed. 1759.

² Paterson's *Trav. in Africa*, 4to. p. 5. Ed. 1790.

however, the nobles have succeeded in taming leopards, as the Chinese have tigers. They ride upon them, as we do upon horses. It is curious, that in Lapland and Sweden wolves have, of late years, very much increased. Sixty years since they were scarce. Now the forests are infested with them.

But discretion must be used in the destruction of rapacious animals; lest in ridding ourselves of one evil, we entail upon ourselves a greater. Rooks, for many years, were regarded as nuisances to farmers;—they are now esteemed beneficial from the grubs, which they destroy. The Pennsylvanian blackbird¹ feeding on maize, the farmers destroyed them in great numbers. The worms, on which they fed, multiplied, in consequence, so abundantly, that they became immeasurably more destructive, than the birds. The birds, therefore, soon returned into favour.

All animals, that cannot be tamed for human use, will one day be extinct. The eagerness, with which they fly from the progress of man, is fully instanced in the back settlements of America. The Ohio country, not many years since, contained only a few savages, and a multitude of wild animals. Now (1818) it has upwards of 500,000 inhabitants; and, as a natural consequence, few wild animals are to be seen.

II.

It is curious, that in tropical islands (except those in the immediate neighbourhood of continents), there are neither lions, leopards, tigers, nor elephants. Lions were more frequent in ancient than in modern times: and they infested countries, to which they are now totally strangers.

¹ Quiscula.

For even as lately as the time of Aristotle, they not only infested Thrace and Macedon, but Thessaly. And it could have been no easy service to eradicate them from the recesses of Pindus, Othrys, Ossa, and Olympus¹. Lions were not uncommon in Palestine, in the time of Samson, Joshua, and David: and Godfrey of Boulogne² destroyed one near Antioch. The lions of Asia, where the population is great, are less ferocious, and more obsequious to men, than in the interior of Africa, where the population is small. The presence of man alters the characters, and awes the propensities of animals. Sylla exhibited a hundred lions; Cesar four hundred; and Pompey no less than from five hundred and fifty to six hundred. Neither is the hippopotamus so numerous as in ancient times. The egrel was formerly common in Britain; it is now supposed to be confined to Asia, and some parts of South America. The lanner, a species of falcon, is now so scarce, that a naturalist must almost voyage to Sweden, Iceland, or Tartary, before he can procure a living specimen for description. The condor, once known in Lapland, Russia, Germany, and Switzerland, is now known only in Peru, Mexico, Brazil, and

¹ Euripides describes lions in Cithæron.—

We from the mountains bring a new-slain prize,

A glorious capture to this royal house.

I caught him without toils, without a troop

Of hunters, this young lion.

'Tis but a whelp:—beneath his shaggy head

The hair yet soft begins to clothe his cheeks;

This brinded mane is the rough grace, that marks

The mountain savage.

Bacchæ.

² William of Malmesbury, p. 448.

some of the South Sea Islands ; in Madagascar and in Senegal. The bustard is common in Chili ; but it will, at no very distant period, be entirely unknown in Europe. Its numbers are decreasing every year.

III.

Beasts of prey hide themselves in forests ; serpents in deserts. These animals had once a far more extensive range, than at present. Nor does the strength of lions, panthers, or eagles, avail them much : for they have little or no courage ; and will never attack superior force, unless impelled by irritation or want. In the early historical eras of Nineveh and Babylon, beasts were so numerous, that to hunt them with success was to acquire the most valuable species of distinction. Nimrod founded his authority on this species of warfare.

Amyclæ in Laconia was, at one time, so much infested with serpents, that the inhabitants were compelled to abandon not only their houses, but their lands. The Island of Ophiusa (Fermentera) derived its name from the number of its serpents. It is only forty or fifty miles from Majorca, and yet is still uninhabited.

Wholly unmolested,—serpents grew to a prodigious size, and once existed in vast numbers : but the march of civilization has abridged their food, their numbers, and their growth. Even the Molucca serpent was not unknown in the higher parts of Asia. Pliny mentions one, that was three-and-thirty feet in length ; and another, that had the capacity of swallowing an entire stag : while the allegory of the Python and Apollo seems to favour the supposition, that it was at one time not unknown even in Greece.

A man may encounter a lion with success : but numbers are required to subdue serpents of such vast dimensions. For, before a serpent all the faculties of the human soul are suspended :—even the most ferocious of quadrupeds bend before them in an agony of horror.

IV.

In some ancient countries ¹, it was capital to kill an ox for food ; it being esteemed so useful an animal : while in modern Hindostan, to exact labour from a bullock when it is hungry, thirsty, or fatigued ; or to oblige it to labour out of season, is to incur a fine of two hundred and fifty ² puns of cowries.

Previous to the Norman conquest, every freeholder ³ had a right to hunt and destroy wild animals, except in royal forests. This right was acknowledged, also, in Scandinavia ⁴. By an edict of William the First, however, all bucks, does, hares, rabbits, martins, foxes, partridges, rails, and quails, became the property of the sovereign : also mallards, herons, pheasants, woodcocks, and swans. The right of killing these animals was, however, fre-

¹ *Ælian. Var. Hist. lib. xii. c. 34.*

² *Code of Gentoo Laws, p. 299, 4to.*

³ *Leges Edw. Confess. c. 36.*

⁴ *Stiernhook de Jure Sueon. lib. ii. c. 8.*

In a sporting party of the Emperor Francis the First, in 1755, there were killed in the space of eighteen days, ten foxes, nineteen stags, seventy-seven roebucks, and 18,243 hares :—114 larks ; 353 quails ; 9,499 pheasants ; and 19,545 partridges *. There were twenty-three persons of the party ; three of whom were ladies ; and the number of shots fired were 116,209. Of which the emperor fired 9,798 ; and the Princess Charlotte of Lorrain 9,010.

* *Dutens.*

quently delegated to others, who had chases, parks, and free warrens. The exclusive right of fishing in public rivers, too, once belonged to all those monarchs in Europe, whose authority was founded on the feudal system.

The right of fishing in England was first granted in the reign of King John; and it was still further extended in those of Henry the Third, and Richard the First. The laws, respecting animals, have been modified from time to time; but they are still in many points exceedingly oppressive, and a never-failing source of altercation and disquiet. That a possessor of land should have no property in the animal, he feeds, is surely an anomaly in the science of legislation! In England, where game is preserved with so much care, expense, litigation, and angry feeling, privileged birds are comparatively scarce; whereas in Bohemia, where the peasantry are less restricted, they are very abundant.

V.

Whether the elephant was ever known in America was, for some time, a subject for reasonable doubt: the fossil bones, dug up in Peru and the Brazils, being in too imperfect a state of preservation for the comparative anatomist decidedly to identify them with the bones of the elephant of Africa and Asia. But whatever may be the fact, certain it is, that since Europe has succeeded in planting America with exotic seeds, and in peopling it with exotic animals, it would be one of the best returns, that Spain and Portugal could make for past frauds, pillages, and murders, were they to introduce the elephant and the camel into such points of soil and latitude, as to ensure the ultimate

naturalization of animals, still more useful in tropical countries, than even the lama or the pacos.

Seals are becoming scarce in New Holland ; whales are decreasing in Greenland ; and sea elephants, once so numerous near Juan Fernandez, are decreasing every year. There is a peculiar species of perch, too, once generally known, but now scarcely ever seen, except near Fahlun in Sweden, and in the Lake of Raithlyn in Merioneth.

In the time of Polybius¹, there were no wild animals in Corsica. In that island the cattle, which grazed in the woods, quitted them at the call of the shepherd ; and even swine were trained to such obedience, that they would separate from any drove, which they chanced to mingle with, at the sound of a horn. In the Isle of Cyprus², deer, wild boars, roebucks, and a beautiful species of pheasant, were once extremely abundant. They are now nowhere to be seen in that island. The white pelican formerly inhabited Russia ; and the flamingo, once familiar to the shores of Europe, are now seldom seen, except in America. That black swans were formerly seen in Europe or Asia is evident from a line in Ovid, declaring their unfrequency : for had he never heard of one, he would no more have thought of mentioning a black swan, than a yellow nightingale.

The Canary³ Islands derived their ancient name from the multitude of their dogs : and the Spaniards⁴ named the Azores from the number of their hawks. Both animals are now greatly diminished. Grouse are not so common

¹ Lib. xii. Extr. i.

² Mariti. vol. i. 26.

³ Plin. lib. vi. c. 32.

⁴ A. D. 1450.

in Europe as formerly : and the cock of the wood seldom delights the sportsman, even in the highlands of Scotland. The stag has been extirpated in Russia : and the cruelties of Edward the First in Wales were almost atoned for by the entire extirpation of wolves. The beaver was known in Wales during the reign of Howel Dhâ ; but, that it was even then rare, may be inferred from its skin being valued at a hundred-and-twenty pence. Eagles were once frequent inhabitants of Snowdon and Cader Idris. On the latter it is now never seen ; and on the former not once in twenty years. Deer, too, were so numerous in the forests of Snowdonia, that they were extirpated by royal authority, for the injury they did to the trees and corn.

VI.

Bears, wolves, foxes, stags, weasels, and bush-cats, are said to be the only animals, that strictly belong to the two continents of America and Africa ; while the hare, fox, bear, wolf, elk, and roebuck, are equal inhabitants of the northern parts of America, Europe, and Asia. Buffon has observed, that not one animal is common to the torrid zone of the old and new continents ; and M. Latreille and M. Cuvier assert, that no quadruped, no terrestrial bird, no reptile, and no insect, are common to the equatorial regions of the two worlds. This can be allowed only with exceptions. It is true the king of vultures and the armadillo are peculiar to Southern America ; and the zebra is equally unknown out of Africa, where it is seen to frequent districts, so widely apart as Congo, Ethiopia, and the neighbourhood of the Cape. It is true, also, that the antelope is a stranger in America, and that the hum-

ming-bird is never seen in Africa: but the bush-cat of Whyda is the agouti of Brazil: and the plaintive note of whip-poor-will charms the wanderer on the banks of the Congo, as well as on those of the Oronoco.

The African antelope will never naturalize in Denmark; the rein-deer and the elk, so common in the higher latitudes of Europe, Asia, and America, would languish even in Scotland; while the roe, so frequent in Guiana and Brazil, would expire with cold among the plains of Poland, or the forests of Germany and Italy.

The noira lory, called for its beauty "the brilliant," was with great difficulty made to sustain a voyage from Java to Amsterdam; the white-headed amazon, so common in Mexico, will not naturalize even in Guiana; the Abyssinian hornbill will not fly into Egypt; and the maipouri,—occupying the chain between parrakeets and popinjays,—rejects every kind of food, when caught; and will consent to try no climate but its own.

Sea birds take astonishing voyages. The petrel roves from sea to sea; and, not long since, a large marine bird was shot near the harbour of Kilkenny, in Ireland, which had an arrow in its neck, similar to those described by Cook, as being used by the islanders of the Pacific Ocean.

Voyagers find king's-fishers in Africa and the South Seas; grasshoppers in the Cape de Verd Islands; hares and black-birds on the Congo; and trout not only in Newfoundland¹, but in the uninhabited Bear Islands² of the Polar Seas. In the Ohio territory woodpeckers and wood pigeons are as numerous as rooks and crows

¹ Barrow's Polar Regions.—Append. 22.

² Coxe's Russian Discoveries.

in Europe. The chatterer of England sings in Norton Sound; and in Nootka Sound the common wren and humble-bee fly near the same bush, which the humming-bird associates with South America. The meadow mouse, which subsists chiefly on nuts and acorns, is found in still greater numbers in Newfoundland than in Europe; but cows are not seen beyond Egypt and Barbary in Africa; nor in Asia beyond Armenia and Persia; though they are said to be in a wild state in Borneo and Madagascar.

It was remarked by the discoverers of Spitzbergen, that though, in Nova Zembla, there were neither leaves nor grass; yet in Spitzbergen there were both, though in a much higher latitude. Nature, therefore, with her usual wisdom, has peopled Spitzbergen with herbivorous deer, and Nova Zembla with carnivorous beings only.

The pholas tribe, a marine insect, which exhibits almost the last stage of animal motion, is not only found in the South Seas, but along the shores of Normandy; near Ancona in Italy; and even on the coast of Scotland.

In some islands, that of Lord Howe for instance, there are no quadrupeds: but parrots, a small bird resembling the American humming-bird, and even European magpies, with ants and earthworms, are seen in abundance.

In Otakootaia, in the South Seas, various moths and butterflies propagate in abundance. As this island produces no water, it would have been difficult to account for this remarkable circumstance, as no unmarine animals can exist on salt water; did we not know, that rain and dews frequently fall; and as the cocoa palm flourishes

there, probably water may yet be discovered, at some depth under its roots.

VII.

A few observations may be here introduced, relative to fabulous and extinct animals. Of the former are the centaur¹, the minotaur, the phoenix, the griffin², the pegasus, the chimæra, and other monsters engraved upon the

¹ Pliny believed in the existence of this monster.—(Nat. Hist. vii. c. 3.)—He says he actually saw one embalmed in honey. And another is said to have been found on a mountain in Arabia, which the king sent to Cesar, when in Egypt. It died from change of climate. Cesar had it embalmed; and it was sent to Rome and exhibited.

² Thus described by Servius: "*Gryphes autem, genus ferarum, in hyperboreis nascitur montibus. Omni parte, leones sunt, alia, et facie, aquillis similes, Apolloni consecrati.*"—This animal was supposed to have been generated between a lion and an eagle. Some have affirmed, that the dromedary was originally the offspring of a hog and a camel. Anciently it was supposed, that the leopard sprang from a lion and a panther; the quacha from an ass and a zebra; the camelopard from a panther and a leopard, or a leopard and a camel. An origin, equally illegitimate, has been attributed to the llama, since it unites the sheep, the hog, the camel, and the stag.

What a mass of fable would have descended to us, had the ancients known the bonassus of the Apalachian mountains! This animal has horns resembling those of an antelope; the head and eye of an elephant; the beard of a goat; the fore parts of a bison; the hind parts of a lion. It has a flowing mane; is cloven-footed; and chews the cud. It is active, strong, and savage; but is said to emit no sound, even when irritated.

Ducks have certainly been known to be impregnated by toads. There are two instances on record. One as occurring at Thorne's Lane, near Wakefield; and another at a village near Grantham*. The Japanese† believe their ancestors to have sprung from the wow-wow monkey!

* Literary Panorama, 1807, p. 1083.

† Barrow, Voy. Cochin-China, p. 199, 4to.

monuments of Egypt, and on the temples of Persia¹, India, Ethiopia, Arabia, and many parts of China, Japan, Mexico, and Peru². Of the latter we may, in the first instance, allude to the behemoth, the leviathan, the flying serpent, the roc, and the unicorn.

The existence of these has been doubted for many ages; yet surely with no sufficient reason. The behemoth³ was a species of hippopotamos; and the leviathan⁴ a crocodile whale. That flying serpents once existed there surely can be little doubt, since they are mentioned by Isaiah⁵, Pliny, and Marcellinus: while Herodotus expressly states, that he saw the bones of winged serpents on a plain in Africa. Strabo⁶, Elian⁷, and

¹ As the martichore; having the tail of a scorpion, the body of a lion, and the head of a wren.

² Imaginary animals are not unknown in the Highlands of Scotland. Of these one of the most remarkable is the water-bull. Dr. Macculloch thus describes it:—"This animal is supposed to reside in several of the lakes, in Loch Rannoch and Loch Awe, for example; combining powers and properties, worthy of the pen of Spenser. He is occasionally angled for with a sheep, made fast to a cable, secured round an oak; but as yet no tackle has been found sufficiently strong to hold him."—*Descript. West. Islands of Scot.* vol. ii. p. 185.

³ Job xl. v. 15.

⁴ Job xli. v. 1.—Some have supposed the leviathan to be the great sea-serpent. Isaiah says, that "the Lord shall punish leviathan, that piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon, that is in the sea."—Ch. xxvii. v. 1. The sea-serpent has been seen on the coast of Norway, on that of Coll, among the Orkney Islands, and on the coast of North America. The authorities for the existence of this animal on the Norwegian coast are De Ferry of Bergen; Olaus Magnus, lib. xxi. c. 27.; Ramus, *Descript. Norway*; Hæppelius, *Mundus Mirabilis*; Peter Undalinus, cap. vii.; Pontoppidan, vol. ii. p. 203.

⁵ Ch. xiv. v. 29. Ch. xxx. v. 6.

⁶ Lib. xv.

⁷ Lib. xvi. c. 42.

Pausanias¹, also allude to them. *Æschylus* has a fine passage in his description of *Clytemnestra's* dream.

She fancied she had given a dragon birth.
This new-born dragon, like an infant child,
Laid in the cradle, seemed in want of food;
And in her dream she held it to her breast.
The milk he drew was mix'd with clotted blood.
She cried out in her sleep with the affright.

Æschylus—The Choephæ. —Potter.

That the roc once existed is rendered probable by the circumstance of Mr. Henderson² having found in Siberia the claws of a bird, which measured a yard in length: and he was assured by the Yakuts, that skeletons and feathers of this bird were often seen in their hunting excursions. The quills are of a size so large, that they will admit a man's arm into their interior.

The unicorn still exists in the interior of Thibet. It is there called the one-horned tso po. Its hoofs are divided, about twelve or thirteen hands high; it is extremely wild and fierce, yet associating in large herds. Its tail is shaped like that of a boar; and its horn, which is curved, grows out of its forehead. It is seldom caught alive; but the Tartars frequently shoot it, and use its flesh for food³. An account of the existence of this

¹ Lib. ix.

² Philosoph. Mag. vol. lv. p. 75.

³ Quarterly Review, No. xlvii. p. 120, l.—Ancient writers mention three animals, with horns growing out of the middle of the forehead. The cartazonon*, or wild Indian ass; the African oryx†; and the monoceros‡.

* Solid hoof.

† Cloven hoof; tall as a rhinoceros, and form like that of a deer. *Ælian* mentions some with four horns.

‡ Divided feet.

animal was communicated by Major Lattar, commander of the territories of the rajah of Sikkim in the mountainous country east of Nepaul, to Adjutant-General Nicol, who transmitted the account to the Marquis of Hastings.

VIII.

Of extinct animals, the remains of which have been found in various parts of the globe, Cuvier reckons forty-nine species of quadrupeds; of which twenty-seven are referrible to seven new genera:—the others to known ones. Of these are “a tapir as large as an elephant; a species of sloth, as large as a rhinoceros; and a minotaur, possessing the magnitude of a crocodile¹.”—For a more particular account of these antediluvian animals, the reader is referred to the abstract below², as affording curious data in respect to the evidence,

¹ Jameson.

² ABSTRACT OF THE FOSSIL ORGANIC REMAINS, DESCRIBED BY CUVIER.

I. CLASS. MAMMALIA.—ORDER;—DIGITATA.

Cavia.—In the quarries of slaty limestone of Aeningen.

Mus.—In the slaty limestone rocks at Walsch in Bohemia.

Ursus Spelæus.—Extinct.

Ursus Arctoides.—In the limestone caves of Germany and Hungary. Bones of this animal occur in an extent of upwards of two hundred leagues. Three fourths belong to species of bears now extinct.

Canis.—*Felis*.—One allied to the jaguar;—and another to the tiger. In the above-mentioned caves.

Viverra.—One species allied to the pole-cat; one to the zorille; in the German and Hungarian caves:—and one to the ichneumon species, found in the quarries near Paris.

Megalonix.—A species of sloth. In the limestone caves of Virginia.

Megatherium.—A species of sloth. In alluvial soil, on the banks of

they present, of an order of things, previous to the one, now prevailing on the surface of the globe. In regard to the mammoth, remains of which are found in

the Luxan, near Buenos Ayres;—a second near Lima;—and a third in Paraguay.

ORDER;—MARSUPIALIA.

Didelphis.—In the gypsum quarries near Paris.—Extinct.

ORDER;—SOLIDUNGULA.

Equus.—In alluvial soil.

ORDER;—BISULCA.

Cervus.—1. Fossil elk of Ireland. In shell marl and peat bogs:—found also in alluvial soil in England, France, and Germany.—Extinct.

2. Fossil deer of Scania. In peat moss.—Extinct.

3. Fossil deer of Somme. In loose sand.

4. Fossil deer of Etampes. In sand.—Extinct.

5. Fossil roe of Orleans. In limestone with the bones of the palæotherium.—This is the only specimen of a living species, found among those of extinct species.

6. Fossil roe of Somme. In peat.

7. Fossil red deer or stag. In peat bogs and sand pits.

Bos.—1. Aurochs. In alluvial soil. England, Scotland, France, Germany, and America.

2. Common ox. In alluvial soil. Europe.

3. Large buffalo of Siberia.—Extinct.

4. Ox, resembling the musk-ox of Canada. In Siberia.

ORDER;—MULTUNGULA.

Rhinoceros.—Distinct from the three species now known. In alluvial soil near Canterbury; Germany, France, Italy. This animal has been found in Siberia with its bones, skull, flesh, and skin.

Hippopotamus.—Two species. One found in alluvial soil in France and Italy:—the second, not larger than a hog.—Extinct.

Tapir.—Two species. In France, Germany, Italy.

Mammoth, or Fossil Elephant.—England, Ireland, Sweden, Iceland, Russia,

various countries, at wide distances from each other, it may be proper to remark, that Fischer discovered the skull of one, near Moscow, which measured five feet in length; and that one has been recently found in a state of

Poland, Germany, France, Holland, Hungary, Asiatic Russia, and in North and South America.—Extinct: but a carcass has been found in Siberia.

Sus.—In peat moss: and occasionally in new alluvial soil.

Mastodon.—Allied to the elephant:—five species;—all extinct.

1. Great Mastodon.—On the Ohio; and in Siberia.

2. Mastodon with narrow grinders.—In several places in Europe and America.

3. Little Mastodon with small grinders.—In Saxony and Montabussard.

4. Mastodon of the Cordilleras.—South America.

5. Humboldtian Mastodon.—South America.

All the above were found in the alluvial soil, which covers the bottoms of valleys, or is spread over the surface of plains:—consequently near the earth's surface.

Palæotherium.—Five species found in the gypsum quarries round Paris:—and five other species in alluvial soil, or in fresh-water limestone.—Extinct.

Anoplotherium.—Five species.—Extinct.

ORDER:—PALMATA.

Castor. Two species; one in France; the other on the shores of the sea of Azof. Both in alluvial strata.

Phoca. Two species in coarse marine limestone in the department of the Maine and Loire.

Lamantin. Two species, found as above.

CLASS:—AVES.

Sturnus. In the formations round Paris.

Coturnix. In the strata near Paris.

Sterna. Found with the above.

Grallæ. Inclosed in solid rocks near Paris.

Pelicanus. Nearly resembling. Found in the Paris formations.

CLASS AMPHIBIA.—ORDER:—REPTILES.

Testudo. Species unknown. Found distributed, near Brussels and Maestricht,

great preservation by a Tungus chief at Schoumachoff, on the borders of the Frozen Ocean, imbedded in ice, where it must have remained a vast multitude of years. It still retained its flesh, its skin, and its hair. The

through the masses of the rock, along with different marine productions, and bones of the gigantic monitor.

An unknown species, also, found in the limestone slate of Glaris; near Paris; and in the vicinity of Aix. Fresh water species in the gypsum quarries, near Paris.

Crocodylus.—Two extinct species; found in pyritical bluish-grey compact limestone, at the bottom of the cliffs of Honfleur and Havre; and other parts of France: also near Whitby. Two or three other species have been found in other places.

Sir Everard Home has described the fossil remains of an animal, possessing characters partly of the crocodile, and partly of the species of the class of fishes, found in blue-coloured clayey limestone, named *Lyas*, between Lyme and Charmouth.—*Jameson*.

Monitor. In the quarries near Maestricht; in soft limestone, containing flint. This animal appears to have formed an intermediate genus between those animals of the lizard tribe, "which have long and forked tongues, and those, which have a short tongue, and the palate armed with teeth. A probable inhabitant of the ocean."

Salamander. In calcareous slate, rich in petrifications; near Aichsted and Pappenheim, and at Aeningen.

Bufo. In slaty limestone at Aeningen. Cuvier refers this specimen to a species allied to the *bufo calamita*: Dr. Karg to that of a common toad.

Saurus. Some naturalists take this for a bird; others for a bat: Cuvier refers it to the class amphibia; Jameson to that of mammalia.

CLASS.—PISCES.

Cuvier mentions five species.—First, A fresh-water species; allied to the genus *amia*. Second, allied to two fresh-water genera, viz. the *mormyrus* of La Cepide, and the *pæcilia* of Bloch. Third, an unknown species of *sparus*. Fourth and fifth dubious.

M. Cuvier's account of fishes and shells is remarkably defective. May I presume to request this celebrated naturalist's future attention to this very important department of science?

skeleton is now in the Museum Academy at St. Petersburg.

THE MAMMOTH.

On India's shores my dwelling lay.
Gigantic as I roam'd for prey,
All Nature took to flight!
At my approach, the lofty woods
Submissive bow'd; the trembling floods
Drew backward with affright.

Creation felt a general shock;
The screaming eagle sought the rock;
The elephant was slain:—
Affrighted men to caves retreat;
Tigers and leopards lick'd my feet,
And own'd my lordly reign.

Thus many moons my course I ran,
The gen'ral foe of beast and man;
Till on one fatal day,
The lion led the bestial train,
And I, alas! was quickly slain,
As gorged with food I lay.

With lightning's speed the rumour spread;
"Rejoice! rejoice! the Mammoth's dead!"
Resounds from shore to shore.
Pomona, Ceres, thrive again,
And, laughing, join the choral strain;
"The Mammoth is no more!"

In earth's deep caverns long immured,
My skeleton from view secured,
In dull Oblivion lay:
Till late, with industry and toil,
A youth subdued the stubborn soil,
And dragg'd me forth to day.

* * * * *

CHAPTER XVIII.

HAVING, in a former chapter, endeavoured to explain in what manner islands are formed; and after what method they become green with vegetation, and enlivened with animals, it remains to show in what probable manner, they become peopled with the human race.

That America was peopled from Africa, there is scarcely one argument for inducing the belief. No similarity is there in colour, language, manners, customs, or religion; by which a single proof of a common origin may be traced. Nor is there even an association, on which we might build a conjecture, that, prior to the age of Columbus, even an intercourse subsisted between them by the means of navigation.

That America was peopled from Asia, on the north-west, there are so many reasons, arising out of a great variety of evidence, strengthened by the fact, that in one point the two continents are separated by a distance of only thirty-nine miles, that the problem may be said almost certainly to be solved. In fact, the continents are so contiguous (and future research may even prove them to be actually joined), that hares, elks, roebucks, foxes, wolves, and bears, belong as well to North America as to Northern Asia.

There is also some reason to believe, that the Japanese and Chinese traded, in former ages, to the western continent¹, many coincidences having been observed among the Chilians and Chinese.

¹ Horne. *De Origine Americ.* 1652.

Whence, and in what manner, the Pacific Islands became inhabited, is a question much more complicated and difficult. Their very existence was unknown to European research, a long time after the discoveries of Columbus, Vespuccius, Magellan, and other navigators. They were equally unknown to Western America, and to Eastern Asia: and, with the exception of those islands, which are disposed in clusters, they were equally unknown to each other.

II.

One object of modern inquiry has been to discover a north-east, a north-west, or a Polar passage to Cathay: and while the Russians were making efforts in the North Pacific, the English and French, steering through the vast bosom of the Southern Ocean, gave to the knowledge of Europe, Asia, and America, new manners, new customs, new religions, and even new creations; both in the animal and vegetable kingdoms.

Semi-barbarous nations mingle so many fables with their traditions, that it is difficult, and indeed frequently impossible to separate the one from the other. But barbarians have not even traditions, on which to build the structure of hypothesis. The inquirer into the origin of nations can, therefore, only reason from the best evidence that analogy affords. In the present instance these evidences are few; but they are striking: and lead to the probable conclusion, that most of the islanders, in the Pacific, sprang from one original stock.

What the Tartars still continue to do by land, the natives of the islands on the south Asian coasts were accustomed to do by sea. They voyaged from one island

to another¹; and settled in those, they found the most agreeable and the best provided. The chief points of resemblance among these islanders may be reduced to the knowledge, which many of them traditionally possessed of the use of iron: to the circumstance, that the natives of Maugeca, and of the Caroline islands, although distant 1500 leagues, saluted strangers in the same manner, viz. by taking the hand and joining noses: to the similarity, observable in their features and complexions; to the coincidence of many of their manners and opinions; to the shapes of their musical instruments; and, above all, to the harmony, which subsists between their respective languages.

In respect to the manner in which some other of these islands were peopled, some idea may be formed from the circumstance of two Esquimaux savages having been driven by the currents in canoes upon the coast of the Orcades; a circumstance which is attested by Wallace, in his *History of the Orkney Islands*². Baron de Humboldt³, who alludes to this fact, relates, also, that in the year 1770, a small vessel, laden with corn at the island of Lancerotte, and bound to Santa Cruz, was, in the absence of its crew, driven out to sea: where, crossing the vast expanse of

¹ Stæhlin's *Disc. of New North Archipelago*, p. 25. 'The Biajus of Borneo' live in covered boats, and subsist by the art of fishing; float from one island to another with the variations of the monsoons, and thereby enjoy perpetual summer.

² Page 60. Ed. 1700.

³ Humboldt's *Voy. to Equinoctial Regions*, i. p. 57. Originally in *Viera Hist. Gen. de las Islas Canarias*, iii. p. 167.

* Leyden on the Literature of the Indo-Chinese Nations.

the Atlantic, it ran ashore at La Guayra near the Caraccas. Some have, doubtless, been peopled by men and women, who, while fishing along their native coasts, lost their oars and paddles, and were drifted by the winds and tides. A circumstance rendered the more probable by its being ascertained, that women are employed in fishing, on some parts of the west American coasts, as well as men.

Whence New Holland derived its inhabitants, it is difficult to determine; but that the natives of Van Dieman's Land were originally African, is evident from their heads being covered with wool; and from their countenances exhibiting, in a very striking manner, the African physiognomy.

Many islands, on the American coasts, were, when first discovered, totally destitute of inhabitants. The Bermudas, for instance, 400 in number, lying in the form of a shepherd's crook, and situate between 200 and 300 leagues from the continent. The manner in which they have been successively peopled, it is not necessary to state; as they are well known to have derived their inhabitants from modern industry and enterprise.

III.

In 1681 a Mosquito Indian was accidentally left on the island of Juan Fernandez by Captain Watling. For three years he lived upon fish, goats, seals, rock-fish, snappers, cabbage-tree, and a variety of herbs. He built himself a hut, and made his bed with goat-skins. Upon Captain Watling's revisiting the island, the Indian saw the ship at a distance; and, knowing it to be an English

one, killed three goats; dressed them with leaves of the cabbage-tree; and brought them down to the shore. The ship anchored, and a Musquito Indian, who was on board, with other sailors, landed. Running to his brother Indian, he threw himself upon his face at his feet. The islander lifted him up; and then fell at his feet in the same manner. He was afterwards hailed by the crew, when his joy was signified in every action.

Not long after the departure of this Indian, Alexander Selkirk was thrown upon the same island, and passed upon it several years. His history is well known. It was he that planted the oats, which Commodore Anson saw growing, some years afterwards. The island rises high out of the water, and has a steep shore, fine woods and savannahs. The soil in the vales consists of a black and fruitful earth; and there is good water in almost every part. It has been peopled by the Spaniards; and there is a regular garrison and a governor. From this account we learn, that Juan Fernandez was peopled with goats by the discoverer; and first planted with oats by a man, who was unfortunate enough to be cast upon it.

In recurring to the fate of Alexander Selkirk, the imagination reverts to the distress of Philoctetes, on the desert island of Lemnos.

As, wearied with the tossing of the waves,
They saw me sleeping on the shore, beneath
This rock's rude covering, with malignant joy
They left me, and sail'd hence. —
Think from that sleep, my son, how I awoke,
When they were gone! Think on my tears, my groans.—
Such ills lamenting, when I saw my ships,
With which I hither sail'd, all out at sea,
And steering hence; no mortal in the place;

Not one to succour me;—not one to lend
 His lenient hand to mitigate my wound!
 On every side I roll'd my eyes, and saw
 Nothing but wretchedness.

The manner in which this unfortunate formed his cave, and administered to his daily wants, is also exceedingly interesting.

Time after time rolled on; this narrow cave
 I made my mansion; and these hands alone
 Supplied my wants.—My bow procured me food.
 — Fire was not here;—I struck
 Flint against flint, and raised the latent spark
 With pain:—thus cherish'd life has been preserved.
Euripides.—Potter.

IV.

Upon a rock, twenty-nine miles north-west of Nooah-eevah, in the South Seas, an American passed three years. With three companions (who died soon after their landing), he had quitted his ship for the purpose of procuring feathers. The rock, upon which they were cast, was barren and desolate; but he contrived to live upon the flesh and blood of birds. The skulls of his companions were his only drinking vessels. In 1818 the crew of the Queen Charlotte discovered a fire on the rock, made of dried sea-weeds. Knowing the rock to be barren, their curiosity was excited; and the captain sending off a boat, they discovered the forlorn seaman, and took him to Bombay. This man had a few seeds in his pocket; and he planted them; but they refused to propagate.

In the year 1808 or 1809, a sailor, named Jeffery, on board the Recruit, having stolen a little spruce beer, his

commander, Captain Lake, set him on shore on the uninhabited island of Sombrero, in the Atlantic archipelago. Two months after this, the Recruit returning to the same latitude, the captain sent a boat, with several seamen, in order to retake the man on board; but he was nowhere to be seen:—and the crew concluded, that he had been devoured by the large birds, which frequent that barren rock in vast numbers. Jeffery, in the meantime, having been landed by two officers, with only the clothes he had on, was left helpless and hopeless; to endure all the agony of the apprehension of being devoured by birds, or of dying of want. There was no shelter, and the heat of a tropical sun almost drove the unfortunate man to madness. The island being a low rock, after searching for some time, he discovered water in some of the hollows, and a considerable quantity of birds' eggs, and a few limpets. On these he lived for nine days; during which time he observed several ships pass in the distance, to which he made signals, but without effect; until he was discovered by the master of an American schooner, who took him on board, and landed him at Marblehead, in the county of Essex, in the province of Massachusetts.

In the meantime, the conduct of Captain Lake having been reported to the commander-in-chief of the West-India station, he was tried before a court-martial, and sentenced to be dismissed his Majesty's service. The Parliament of Great Britain, too, having, at the instance of Sir Francis Burdett, recommended a search for the unfortunate seaman, he was brought to England, and arrived in London in the month of October, 1809. When I first saw him, I was particularly struck with the mo-

desty of his manners, and the grave simplicity of his conversation. Deeply impressed with gratitude to Heaven for his preservation, there was a solemnity of tone in the artlessness of his remarks, that struck me with no small degree of admiration. He was about one-and-twenty years of age.

Captain Lake's family having rewarded him for the sufferings, he had experienced, Jeffery left London for Cornwall, where he was born, in order to visit his mother. He was met near Polperro by his father-in-law, who, soon after their first greeting, returned to apprise his mother of his arrival. The whole village now came forth to meet him; and nothing could exceed the joy with which he was welcomed. The meeting between him and his mother was affecting in the highest degree. She gazed upon him with bewildered anxiety, as if she could scarcely believe what she saw; but, recovering herself, they rushed into each other's arms, and, for some moments, were lost in sobs and tears. Nothing but the arrival of Jeffery was talked of; while the joy of the villagers, and the tumultuous endearments of the mother and son, consecrated an evening, that will for many years be remembered in that village with the liveliest satisfaction.

Those tears are thine, which gem the eye,
 And all her tears and anguish smother;
 First when an infant's feeble cry
 Proclaims the lovely fair "a mother."
 And when that infant,—grown a man,—
 O'er seas beset with wild alarms,
 (Contracting space into a span,)
 Shall spring into that mother's arms,
 Who, that e'er felt as mothers feel,
 Would her soft, trickling, tears forego?

Not all the gold, that burnished steel
E'er won upon the field of woe,
Could tempt the mother, father, wife,
To check the rapturous throbs and tears,
Which quicken into instant life,
When that delighted son appears.

Ode to the Nymph of the Fountain of Tears.

V.

The Gallipagos islands are of volcanic origin; and every hill retains evidence of being the crater of an extinguished volcano. The only one, ever inhabited, was taken possession of by a native of Ireland (Watkins), who quitted his ship; and taking up his abode there, built a hovel, planted potatoes and pumpkins, and lived a miserable life, for several years, on tortoises and other marine animals; bartering vegetables for rum, and other necessities.

The island of Tristan da Cunna is an entire mass of lava. It rises 5000 feet above the sea, in the form of a cone. With the exception of a plain, six miles in length, and two furlongs in breadth, this island is entirely covered with copse wood. Not a day passes without rain. The common thistle, the lichen, a species of goosefoot, and storksbill, are found there. There, too, are found two or three species of seal, of which the leonine is so little alarmed at the presence of men, that persons may get on their backs, and be carried into the water. The black albatross breed there in a gregarious manner; and upon being touched, throw out a deluge of foetid oil fluid. Wild goats and hogs, too, are seen among the bushes, a few having been left by early navigators. In 1814, this

island was inhabited by three men; an American, a Portuguese, and a German. They lived upon fish and birds' eggs, and covered their huts of straw with seal-skins.

VI.

The peopling of Pitcairn's Islands has excited much interest in Europe, and in all the British Asiatic settlements. Captain Bligh having sailed, in 1790, in order to plant the bread fruit-tree in one of the South Sea islands, his crew mutinied, and putting him in a boat, they sailed for Otaheite, where each sailor took a wife. With these women, and six Otaheitan men-servants, the mutineers again set sail; and after passing a Lagoon island, which they called Vivini, and where they procured birds' eggs and cocoa nuts, they ran their ship ashore on Pitcairn's Island, situate $25^{\circ} 2'$ south latitude, $130^{\circ} 0'$ west longitude.

Finding the island small, having but one mountain, and that adapted for cultivation, they put up temporary houses, made of the leaves of the tea-tree, until they were able to cover them with palms. In this island they found yams, taro, plantains, the bread-fruit-tree, and ante, of which they made cloth. They climbed the precipices, and procured eggs and birds in abundance: they made small canoes, and fished; and they distilled spirits from the roots of tea. In this manner the whole party lived four years: during which time there were born to them several sons and daughters. But a jealousy arising between the English and their Otaheitan servants, the latter revolted, and murdered all the former, except one,—Adam Smith;—whom they severely wounded with a

pistol-ball. The women, upon thus losing their husbands, to whom they had become exceedingly attached, rose in the night, and, stealing silently to the place where their countrymen lay, murdered them. By this act there remained upon the island only one Englishman (Smith), the Otaheitian women, and the children.

Thus left to their own exertions, Smith and the women applied themselves to tilling the ground; in which they cultivated plantains, nuts, bananas, yams, and cocoas. Their animals consisted of pigs and fowls; but having no boilers, they dressed their food after the manner of Otaheite. They made cloth, and clothed themselves also like the Otaheitians. Thus situated, they were at length discovered by an American captain, who chanced to sail that way. At this time the children had grown to be men and women; and the population amounted to thirty-nine. They looked upon Smith as their patriarch; they spoke English; and they were brought up under his tuition, in a moral and religious manner.

Since the time, in which they were discovered, their population has increased considerably; they have parted with their still, and obtained a boat. Their ceremonies of marriage, baptism, and funerals, are plain and simple; none of them have learnt to read; but great strictness is observed in respect to religious duty. Many ships have since visited them: and in September, 1819, a subscription was entered into, at Calcutta, to supply them with ploughs and other useful articles. These were sent by Captain Henderson, who undertook to land them in the *Hercules*, on his voyage to Chili. In 1819, not a quarrel had taken place among the inhabitants for eighteen years!

VII.

The manner in which cities have been founded, and states organised, is another interesting subject for remark. Colonies have been formed, as checks on conquered countries; as media of extending particular branches of commerce; or in order to discharge a superabundant population. Some by persons, labouring under civil or military inconveniences; others by martyrs in the cause of their faith. Some derived their origin from contagious disorders, ambition of chiefs, vows, or commands of oracles. The Greeks established theirs for all of these causes; but chiefly in order to relieve their cities from a redundancy of inhabitants. The Tartars, Huns, Goths, and Vandals, emigrated with similar views: the Romans formed colonies as checks on the countries they had conquered: the Portuguese, Spanish, Dutch, French, and English, chiefly for the purposes of commerce.

The most celebrated of colonial establishments in ancient times, were those of the Italians in Sicily, before Christ 1294; of Evander, who led a colony of Greeks into Italy in 1243; of the Phenicians to Carthage, 1235; of the Ionian colonies in 1044; of the Messenians to Rhegium in 723; and of the Athenians to Byzantium in 670. Miletus, the Athens of Ionia, sent many colonies along the shores of the Euxine, Propontis, and Hellespont. The Cretans, previous to the time of Agamemnon, had made settlements on many coasts of Europe and Asia: while the Samians sent a colony even to Upper Egypt. Samos itself, after many revolutions, was colonized by the Athenians, and partitioned into two thousand parts; one part being apportioned to one colonist.

The Lydians colonized Tuscany¹; the Rhodians founded Naples, and some cities in Iberia; while the Phocians sent a colony to Marseilles. This settlement was highly important for the harmony, which, for so many ages, it preserved; and for the benefits which resulted to the country, in which it was established. Marseilles being the Athens, Oxford, and Cambridge, for the youths of Gaul, and no inconsiderable portion of Spain, Germany, and Britain. And yet though Marseilles was eminent for so many ages, it is curious to remark, that not one author, residing within its walls, has survived the wreck of learning and science.

VIII.

The most remarkable emigration, in modern times, is that of 500,000 Tour-Goths, from the shores of the Caspian to the Chinese frontiers. Nor did ever a government receive a greater insult, than that of Russia in the resolution of those emigrants to encounter so long and so difficult a journey, in order to throw themselves under the protection of a foreign prince, rather than submit to the insults of an unprincipled conquest.

But history presents no colonization, so agreeable to the imagination as that of Pennsylvania by the immortal Penn; whose enlightened philosophy; private and public difficulties; faith with the native Americans; the urbanity of his companions; their order, purity, and precision; present a combined picture, whether relating to manners or to circumstances, which throw into the shade

¹ Propert. lib. iii. Hor. Sat. vi. v. 1, 2.

the whole history of empires:—deformed, as it is, with every variety, arising out of sacrilege, robbery, treachery, assassination, and public murder;—sanctioned by custom, dignified by law, and hallowed into glory.

The United States of America are chiefly indebted for their population, civilization, and consequent power, to the impolicy of European administrations. Factions, civil wars, difficulties in procuring subsistence, or the hope of bettering their condition, having induced a great number of Swiss, German, French, Irish, Scotch, and English emigrants to quit their native soils, and seek in a distant country subsistence and repose.

The origin of new tribes in solitudinous countries has frequently arisen from certain men and women having retired from the justice or the persecution of their countrymen. In others, from children having been wilfully, or accidentally, left by their parents. This has been exemplified even in Europe. The Tartars and Russians, in their excursions into Poland, were accustomed to take women with them. These having by accident, or design, left their children in the solitudes, those children found foster-mothers in those wild animals, among which they were afterwards found. Many of these beings have been discovered in Poland, and even in some parts of Germany.

One observation, in respect to colonists, it is very important to remark. They are mere merchants: seeming to have no conception beyond the vulgar wants and passions of life. What have the colonists either of Spain, Portugal, France, or England, done for the imagination or the judgment of superior men? Those settled in

Africa, nothing; in America, nothing; and in Asia, comparatively nothing;—if we except a few translations, and a few treatises on local antiquities.

In Greece it was otherwise. Nor is it possible to contemplate, without the liveliest admiration, the gems both of history and of poetry, that the Greek colonists of Sicily, Doria, and Ionia, have left for the instruction and delight of mankind. Scarcely a city of those countries, but has recommended itself to the gratitude of posterity! Homer, Theocritus, Herodotus;—but the list were multitudinous.

IX.

Liberty came from the North; the sciences and the arts from Egypt, Arabia, and other parts of the East. These we have imported with safety; since we have had sufficient grace to perceive, that despotism was unworthy of importation. But as a drawback on these advantages, Europe owes some of its disorders to her intercourse with Asia. It is remarkable that in the year, which gave birth to Mahomet, the measles, the small-pox, and the hydrophobia, were first known in Arabia. The two former emigrated from Ethiopia. These disorders have subsequently been transplanted into Europe.

As Europe, in this particular, has suffered by an intercourse with the East,—Africa and the Pacific are under a similar disobligation to Europe. The Portuguese introduced the gonorrhea and the elephantiasis into the Congo country: and other Europeans left the small pox and the lues in the South Sea Islands. The natives complain, that the Spaniards left them the swelled throat; Cook the intermittent fever; Vancouver the dysentery;

and Bligh the scrophula. Europe has also introduced to them a new method of making war.

The diffusion of knowledge, by creating a vibration of interests from one end of the globe to the other, has annihilated space; by bringing countries, the most remote, into contact with each other. This has led to a juster equilibrium in respect to civilization. For commerce is one of the greatest and most profound of all instruments, for effecting the result, nature has instituted, by establishing a community of wants. The second instrument of civilization arises out of the greatest of all moral calamities—war. For savage countries and corrupt nations, as an elegant writer remarks, gain essential and lasting advantages, by being conquered by a people, governed by wiser laws, and distinguished by more humane institutions than themselves. The effects of Roman conquests yielded, in point of interest to those who were conquered, only to the advantages, which have been the constant results of British conquests;—whether in America, Africa, or in Asia.

Such are the advantages arising from war, from commerce, and from colonization. But those, who emigrate, seldom cease to lament the country, they have quitted; and they are at all times ready to address that country in imagination, as a lover addresses the mistress, he has left behind.

Where'er I go, whatever realms I see,
My heart, untravelled, fondly turns to thee.—
Still to my country turns with ceaseless pain,
And draws, at each remove, a lengthened chain!

BOOK V.

CHAPTER I.

SCENERY, among its other beneficial results, never fails to increase the regard, which is entertained by every one for his native country. Even the nabob, who forsook his country after wealth, and marked a foreign soil with rapine, purchases comparative ease from his reflections in the groves of his native village.

Breathes there a man, with soul so dead,
Who never to himself has said,

This is my own, my native land!

Whose heart has ne'er within him burn'd,
As home his footsteps he has turn'd,

From wandering on a foreign strand!

If such there breathe, go, mark him well;

For him no minstrel raptures swell;

High though his titles, proud his name,

Boundless his wealth, as wish can claim;

Despite those titles, power and pelf,

The wretch, concentr'd all in self—

Living—shall forfeit fair renown,

And, doubly dying, shall go down

To the vile dust, from whence he sprung,

Unwept, unhonour'd, and unsung.

Lay of the last Minstrel, cant. vi.

Inhabitants of wild and desolate regions, of long extended plains, of heaths, of moors, and of the busy city, can transport themselves into the most distant

regions of the globe, and still find fields, and plains, and moors, and streets, resembling those, they have quitted, to awaken, at intervals, all the agreeable associations, which are connected with their native land. These associations are ardent; but they never exalt to that wild and ungovernable transport, which animates the mountaineer, and the inhabitants of a sequestered valley, at the mention, or even the recollection of their glens, rocks, rivers and mountains. Hence we find that the natives of Wales, of Scotland, of Arcadia, and of Switzerland, have been, in every period of their history, remarkable for an attachment, not only to their native country, but to their native village. Speaking by a figure,—they esteem no flowers beautiful, that do not grow among their vallies: in their imagination a foreign mineral is no better than a fossil; and an exotic gem of no more value than a paste. Their water is almost equal to wine; the speed of their horses surpasses that of the antelope; and their daughters are more beautiful than the daughters of Cashmire!

This passion, however, is so general, that no country, even if it were a desert, but is remembered with pleasure, provided it is our own. The Cretans called it by a name, indicating a mother's love for her children. The negroes of the *Windward Islands* are the proudest and most vain of all the western coast: the *Ethiopian* imagines, that God made his sands and deserts, while angels were employed in forming the rest of the globe!¹

¹ From the lotus was anciently distilled a wine, so luscious, that it was said to have the power of making strangers, who visited the ancient Loto-phagi, forget their native country.

The Arabian tribe of *Ouadelin* imagine, that the sun, moon, and stars rise only for them. A similar belief is indulged, in western Africa, by a tribe, called the *Labdesseba*.—"Behold yon luminary," said they to M. de Brisson¹, who was shipwrecked on their coast; "it is unknown in your country: and, during the night, you are never enlightened, as we are, by the stars, which are his children!"

The *Persians* were so enamoured of Shiraz, that they imagined, that if Mahomet had but once tasted the pleasures of Shiraz, he would have prayed to have been made immortal in Shiraz, rather than in heaven. The *Maltese*, insulated on a rock, distinguish their island by the appellation of "The Flower of the World"; and while the Greenlander, wild and stupid as he is, has a sovereign contempt for a stranger, the *Caribbees* esteem their country a paradise, and themselves alone entitled to the name of man! A feeling of this nature animated Becarrus, when, in grave discourse, he insisted, that the language of Paradise was a Teutonic dialect.

OMAI, though he was delighted with every thing, he saw in this country, and had every temptation to stay in it, was yet delighted even to rapture, when he entered the ship, which was to convey him to his native country. The Abbé de Lille relates an affecting anecdote of an Indian, who, amid the splendour of Paris, beholding a banana tree in the Jardin des Plantes, bathed it with his tears, and, for a moment, seemed to be transported to his own land. And when an European ad-

¹ Leyden's Discov. in Africa, vol. i. p. 285.

² Flore del Mundo.

vised some American Indians to emigrate to another district, "What!" said they; "shall we say to the bones of our fathers, arise, and follow us to a foreign country?"

II.

The Kamscatadales believe themselves the happiest of all human beings; and their country superior to every other in the world. The inhabitants of Ormus were accustomed to boast, that the world was a ring; and their city a gem situated in its centre. The soil produces scarcely any thing; and there is so little water, that travellers have wondered how the gazelles, the partridges, and the turtle-doves, find water to drink.

The Abbé Raynal, in his *Philosophical and Political History of the East and West India Settlements*, relates a curious circumstance. A Hottentot boy, taken from his cradle, and bred up in the manners of the French colonists, voyaged to India; where he engaged in trade for many years. In the course of his mercantile transactions, he visited the Cape of Good Hope; and, naturally desirous of seeing the spot, in which he was born, as well as of visiting his relatives, he went to their huts; beheld them clad in sheep-skins; and disfigured with oil: and after staying a short time with them, became so attached to the spot, and so charmed with the simplicity of their lives and manners, that he resolved to quit the society, to which he had been accustomed, and to adopt the more barbarous language, manners, and habits of his relatives. With this view, he returned to the Cape; and, obtaining an audience of the governor, addressed

him after the following manner:—"I have returned from the huts of my relatives, in order to inform you, that I have resolved to renounce the mode of life, you have taught me to embrace. I will follow the manners and religion of my ancestors, to the day of my death; I will keep this collar and sword, which you have given me, as a mark of my affection; but all the rest of my habiliments and property I shall leave behind me." Saying this, says Raynal¹, he ran out of the chamber, and was never seen or heard of after.

III.

The *Mandingoes* of Africa consider their province the most delightful², and themselves the happiest people upon earth. The *Laplander* loves his snows and the aurora borealis better, than all the flowers and sunshine of the south.—The *Japanese* imagine themselves to be immediately descended from the sun, the moon and the stars; and the *Chinese* believe their language to have been vernacular in paradise.

This people have a beautiful sentiment. "He, who sincerely loves his country, leaves the fragrance of a good name to a hundred ages³." The Chinese emigrate very frequently to the island of Borneo. This island is one of the richest on the globe. Susceptible of producing every species of spice; it is also one of

¹ Raynal appears to have taken this curious anecdote from *Histoire des Voyages*, tom. v. p. 175.—Rousseau has also made use of it, in his Essay on the Inequality among Mankind.—*In notis*, xvi.

² Park's Travels, p. 407.—Aurelius Victor calls Africa, his native country, "*decus terrarum*."

³ Pekin Gazette; Kea-King, 19th year, 10th moon, second day. (November 13th, 1814.)

the most productive in gold and diamonds. The diamonds are not inferior to those of Golconda, either in size, shape, or water. The soil, in which they are found, is recognized by its colour; which is in some instances white, and in others black, green, orange, and red. The largest diamond, discovered in this island, is that, now in possession of the Sultan of Sàkadana; and it is said¹ to be the only appendage of royalty, that remains to him. So profitable are the mines, that 32,000 Chinese are employed in them; and nearly 500 return every year with a competence to their native towns and villages.

The love of country binds equally the Arab to the desert, and the Baffin Esquimaux to the Arctic circle. Captain Ross found the latter not only content; but proud of their barren rocks, and vast ice-islands: nor could he tempt one of them to visit Europe. The natives of Darfur are alike devoted to their plains and deserts. They esteemed Browne, who first introduced them to the knowledge of Europe, to be far inferior to themselves; and they believed his colour to be the effect of disease, or of divine displeasure.

Bosman² relates an almost incredible circumstance. He says, that the negroes of the Gold Coast of Africa are so desirous of being buried in their own country, that if a man die at some distance from it, and his friends are not able to take his entire body to his native spot, they cut off his head, one arm, and one leg; cleanse them, boil them, and then carry them to

¹ Raffles' Hist. of Java, vol. i. p. 239, 4to. It is uncut; resembles an egg; and weighs 367 carats.

² Coast of Guinea, p. 223-4, ed. 1721

the desired spot, where they inter them with great solemnity.

IV.

The Javanese esteem all men their inferiors, and have such a conscious pride in their nature, that rather than carry a burthen upon their heads¹ they will almost suffer death. They have such an affection for the place of their nativity, that no advantages can induce the agricultural tribes, in particular, to quit the tombs of their fathers. To remove them, says Crawford,² is literally tearing them from the soil. One of their poems commemorates the endeavour of a Javan to return to his country; but was denied the consolation.³

When the ambassadors of the King of Johannah were at Calcutta, to invite the assistance of the Governor General, they expressed the greatest admiration at

¹ *Raffles' Java*, Introd. p. xxvi.—*Diego de Canto Decad.* vol. iv. b. iii.

² *Hist. Indian Archipel*: vol. i. p. 84.

³ When he had passed the road

He ascended the mountains;

And moved on slowly,

Ascending and descending,

Proceeding,

In search of his country,

Named Sahalsa;

Which he desired;—

But here he was opposed by the will of Providence!*

* *Hist. Java*, vol. i. p. 410.

the splendour of the city, and the riches, which were every where displayed ; but they still testified a lively desire to terminate their mission¹ in order, that they might return to their own country.² The English quit their's with satisfaction, when any commercial advantage is to arise from it. The French, too, leave their's with levity and alacrity, when military preferment is the perspective reward. This seems to have been one of their distinguishing characteristics in ancient times, as well as in the modern ; for Annæus Florus³ remarks, that no army was embodied in his time without having some Gallic soldiers amongst them. And yet no people dwell upon the charms of their country in a distant land, more than the French and the English.

The inhabitants of Bezlers even believe, that were the Deity to reside upon earth, he would select Beziers for his habitation.⁴ A curious instance of scenèrial nationality is recorded by Mr. Wraxall. Dining one day with a gentleman of Zealand, and asking him whether the country were pleasant and agreeable? "Sir!" replied his host, "on this isle, there is neither moun-

¹ Gazette Calcutta, Aug. 21, 1817.

² "To a native of a free and happy government his country is always dear; while the subject of a TYRANT has no country. He is, therefore, selfish and base-minded; he has no family, no posterity, no desire of fame:—or if he has, of one that turns not to its proper object."

³ Nullum bellum sine milite Gallo.

⁴ Si Deus in terris, vellet habitare Biterris.

tain nor river; but as to lakes, thank God! we have plenty of them."

When a native of St. Kilda was at Glasgow, though he was astonished at every thing he saw, he desired nothing so much, as to return to the rock rising in the midst of a tremendous ocean.

The Norwegians proud of their barren summits, inscribe upon their rix-dollars, "spirit, loyalty, valour, and whatever is honourable, let the whole world learn among the rocks of Norway." The Noquais, inhabiting a barren country, through which run muddy rivulets, imagine no spot of the earth equal to their own. "You have travelled a great distance," said one of them to Baron de Tott, "but did you ever see a country equal to this?" Much more pardonable is the pride of a Neapolitan, when he exclaims, "see the Bay of Naples, and die!"

It is an ingenious remark of a writer upon the Atlantis of Plato, that the golden age is nothing but the remembrance of a country, abandoned; but still the object of fond affection. An English woman, living at Cherson, seeing an English peeress unexpectedly in that town, was so overjoyed at the sight, that, disregarding all ceremony, she ran up to her; flung her arms around her neck, and kissed her. And De Lille, in his poem *Les Jardins*, beautifully apostrophises Potivera, a native of Otaheite, brought to

"Vedi Napoli e po' mori." The natives of Cairo call their most disgusting city, "Miser without an equal;" "Miser the mother of the world!"—*Legh's Trav. beyond the Cataracts*, p. 62.

France by Bougainville, who, seeing a tree resembling those, that grew in his own island, embraced it, and called it "*Otaheite*." When, however, our young friend, Claude, the son of Helvidius, was admiring the beauties of that blooming island, he felt his heart sink within him, when he reverted to the tranquil smiles of his father's house, and contrasted them with the cheerless countenances of inhabitants, among whom there was not one to bless him ! The African, torn from his country, and from all the endearments of social life, in a clime far over the western ocean, never ceases to sigh for the shore, he has been compelled to quit : and his affection induces him to believe, that, after death, he will return to his native scenes, the delights of his family, and the theatre of his former occupations. His hopes and his wishes are frequent causes for suicide ! Actuated by the same belief, a Greenland boy on board an English ship after proceeding some way on the voyage, was seized with such a violent desire to return to his native snows, that he leaped into the sea, and was drowned ; fully persuaded, that he should, after death, be conveyed to the haunts of his infancy, and the arms of his parents.

The wandering Koreki imagine themselves to be happier, than those of any other country under heaven : proud and arrogantly vain, they esteem the accounts ; which travellers give them of other countries, entirely fabulous. The Kamtschadales believe themselves to be the happiest people on earth : and

for the Russians entertain the most extravagant contempt. The Samoides, who live in caves, are so attached to their deep recesses, that their deputies told the Czar of Russia, that if he did but know the comfort of their climate and country, he would quit his palace and his court, and go and reside with them. They were astonished that he should prefer St. Petersburg and Moscow !

V.

The negroes of Gorce, black as ebony, fancy themselves the finest among men; and their country the most beautiful under heaven. When they observe benevolence in a christian, they enquire why a black soul has been implanted in a white body. Indeed a love of country produces in all instances a national pride. The Mohawks believe themselves superior to the whole human race: and the natives of the Canary Islands entertain a similar belief.

The mountains, near Shiraz, in Persia, are desolate and dreary; yet so attached are the Persian shepherds to them, that when the British secretary of embassy was observing their height and sterility, one of them enquired, with an air of exultation, whether his country could boast of any thing like them ! And when Mirza Abul Hassan, the Persian ambassador, was in England, he replied to an argument, relative to the comparative beauty of England and Persia, " it is true, we have not such fine houses, adorned with looking-glasses, as you have; no carriages; nor are we so rich: but

we have better fruit, and we see the sun almost every day."

As Colonna was one day walking on the ramparts at Portsmouth, he met a Savoyard, who earned a scanty subsistence by exhibiting a male and female marmot. These Colonna offered to purchase; but the savoyard refused to sell them on three accounts: first, because they enabled him to live;—secondly, because he brought them from his own country;—and thirdly, because, as he was neither married, nor had father, mother, sister or other relation, he could not resolve to part with the only friends, he had in the world. Like the rest of his countrymen, he had left Savoy for the purpose, not so much of seeing the world, as of improving his condition; but finding himself disappointed in that expectation, he had resolved to return to the village, in which he was born: and if his marmots died before himself, he declared it to be his intention to bury them by the sides of his father and mother; leaving the middle place as a grave for himself.

In the historical introduction to a volume of Hans Egede is related an account of several Greenlanders,¹ who were imported into Denmark. The king desired, that particular attention might be paid to them. Milk, cheese, butter, raw flesh, and raw fish, were served up to them in abundance; and every thing was done, that was esteemed likely to captivate them.

¹ The Greenlanders says, "I am a Greenlander" with as proud a satisfaction as a Roman was accustomed to say, "I am a Roman citizen."—*Egede*, p. 41.

But nothing was able to divert their melancholy. Their country was ever uppermost in their minds; and they were observed continually to turn a wistful and desponding look towards the north. Three of them fell sick, and died; two pined away with regret; and one of them was observed frequently to shed tears, whenever he saw a child at the breast of its mother. They made several attempts to escape; but without success. At length one of them succeeded; and it is supposed was overwhelmed by the sea in his little boat, as he was never heard of afterwards.¹

“Many attempts having been made to open a friendly intercourse with the irascible Indians of Newfoundland, the Government at length offered a reward of £50. to any person, who should bring one alive to St. John’s. A fisherman contrived to seize a young female, who was paddling in her canoe to procure bird’s eggs from an inlet, at a short distance from the main land. This woman was conveyed to the capital; the fisherman received his reward; and the captive was treated with great humanity, kindness and attention. The principal merchants and ladies of St. John’s vied with each other, in cultivating her good graces; and presents poured in upon her from all quarters. She seemed tolerably contented with her situation, when surrounded by a company of female visitors; but became outrageous, if any man approached, excepting the person, who had deprived her of her liberty. To him she was ever gentle and affectionate.

When this singular female had remained long enough at St. John’s to be made sensible of the kindness and good intentions of the Europeans, the fisherman, who brought her, was employed to reconduct her to the spot, whence he had dragged her away. The sequel of this history is scarcely to be credited; yet it is entirely worthy of implicit credit. The villain, who had deprived this poor savage of her relations, friends, and liberty, conceived the plan of murdering her on her voyage back, in order to possess himself of the baubles, which had been presented to her by the inhabitants of St. John’s. By this dreadful act, the assassin ob-

It is a remark of the celebrated Burke,¹ that to make us love our country, our country ought to be lovely. To confirm this we may refer to Boccacini. That celebrated writer fables, that all the princes of the world elected an ambassador; whom they deputed to the court of Apollo to complain, that their people committed every kind of extravagance and excess; all which they attributed to the circumstance, that men loved their country much less than in former times; praying him, at the same time, to induce men to resume that natural affection, which all honest men ought to entertain. Apollo replied, that he was not so able to effect this, as the princes themselves. For if they would observe good government; cause justice to be equally distributed; be liberal, and shed abundance; the object, they sought, would be effectually accomplished. Men, said he,² by a natural instinct, love that country, in which they are born; and nothing can eradicate that feeling so completely, as to render it odious to them, by making the living in it dangerous, incommodious, or difficult.

VI.

An Italian poet has signalized his love of Rome:—
 “Eternal Gods! may that day be the last, on which
 I forget the happiness of Rome!”—Pinelli, of Naples,

tained articles to the value of nearly an hundred pounds; and subsequently retired to England; to enjoy the plunder of his unfortunate victim.”—Chappel's *Voy. Newfoundland and Labrador*, p. 182.

¹ Reflections, p. 116.

² Adv. Parnass. xc. viii.

³ La Clemenza di Tito, act ii. sc. 13.

the celebrated collector of fragments and MSS., was so partial to Padua, that he never went out of it but twice during forty years. Sannazarius, whose eclogues have been so universally admired for their elegance of expression and beauty of sentiment, was so strongly attached to his villa at Mergillina, that when during the subsequent wars in Italy it was demolished by the imperial troops, commanded by Aurentio, the event is said to have hastened his end. And Dante, though he was proscribed Florence, for so many years, and wasted his manhood in exile from an ungrateful country, still desired to have his bones rest in that country, which had cherished him up to manhood. With this impression we read, with double sympathy, that passage in his *Inferno*, where he alludes to the superior comforts of those times, when peace prevailed in the city; when no mother mourned a husband or a son; and when none were reduced to exclaim, while wandering on a foreign shore;

O fortunate, O *cias-cuna* era certa
Dela sua sepultura.—

O happy they! —————
Certain of burial in their native land!

A wish to be buried in the country of our nativity seems to be implanted in the people of all climates.¹

¹ The Abbé Chaulieu, also, esteems it a happiness to close life, where it first began :—

Fontenay, *lien délicieux*,
Où je vis d'abord la lumière,
Bientôt, au bout de ma carrière,
Chez toi je joindrai mes ayeux.

It prevailed in the age of Homer,¹ as it had previously done in that of the patriarchs. The Jews still retain the passion: and to meet the probability of its accomplishment, they believe, that at the coming of their Messiah, every Jew shall rise in Palestine!—Those, who die in foreign countries, will pass through the bowels of the earth, from the tombs, in which they are first deposited, to Jerusalem.² This they call by the name of *Gilgul Hammathin*, the passing of the dead. Their love for their city, and particularly their temple, was extremely remarkable. Pompey having injured the latter, the Jews in Rome became so zealously attached to Cesar,³ that, for some time after his death, they were accustomed to assemble every night at his tomb, to signalize their veneration for his memory.

The Turks of Constantinople regard Asia as their patriarchal country. Most of them, therefore, in a respectable sphere of life, are carried, when dead, to Scutari; and they are even said⁴ to derive consolation, in their last moments, from the privilege of being buried on the Asiatic side of the Bosphorus. The ancient Nasamonæ testified their love of their ancestors by touching their tombs, whenever they made an oath. The Tartars of the south have an equal affection for their fathers' monuments. One of the Persian kings, having resolved upon a war with their wander-

¹ Il., book xvi. line 551.

² "And it shall come to pass, that after I have plucked them out of their land, I will return, and have compassion on them: and will bring them every man to his own heritage, and every man to his land."—Jeremiah, xii. 15.

³ Suetonius.

⁴ Travels to the Crimea.

ing tribes, penetrated a long way into their plains ; and being, at length, weary of pursuit, sent a messenger to his fugitive enemies to enquire how much farther they intended to retreat ; and when they meant to signalize their courage. To this message the Tartars replied, that they had no towns, villages, or houses to fight for : but that as they intended to retreat to their father's monuments, if the king wished to know, how well they could fight, it was only to march after them ; and he would soon have an opportunity of judging of their skill, as well as of their valour.

VII.

Even the honour of Ostracism,¹—the wisest law that was ever enacted for the preservation of a republic,—could never reconcile its martyr to its severity ; While the Petalism of Syracuse,—a law similar to that of Ostracism at Athens, but productive of different results,—was frequently found too oppressive for the mind to sustain. In Rome, banishment consisted of three kinds. First ; a person, banished from Italy, might go whither he pleased. Second ; perpetual banishment to a particular place, and deprivation of fortune. Third ; temporary banishment to a particular place, without being deprived either of fortune or rights. Nothing was more dreaded than banish-

¹ Ostracism was established at Argos, as well as at Athens ; where it was exercised every fifth year. Valerius Maximus,* and other writers, have condemned this law ; but they judged superficially.

* Lib. v. c. 3.

ment; which was esteemed little better than a state of solitary wretchedness. In modern times, the punishment is seldom inflicted on eminent men, except in Russia. In England it is confined to criminals of the worst description.

Plutarch, Seneca, and Erasmus, have written on this compulsory law of quitting a native soil. Rutilius Rufus, the celebrated Roman consul, wrote an history of Rome, in Greek, in his exile; and during the operation of a similar punishment, Bolingbroke wrote his "Patriot King." Ovid betrayed the weakness of his nature during his exile; and though Cicero's punishment was honourable, yet he betrayed more imbecility, during that period, than in any other of his misfortunes. The best picture of a patriot in exile is presented in that of Marcellus, at Mytelene. He was the friend of Cicero and mankind; an ardent lover of his country; proud of the glory of integrity; and finding the ruin of his country involved in the usurpation of Cesar, he retired to Mytelene; and in the society of several men of learning, seemed so perfectly master of himself, that "when I quitted him," says Brutus, "on my return to Italy, I seemed, as if I were myself going into exile, rather than that I left Marcellus in it." Even Phalaris, the tyrant, was a lover of his country. He was of Crete; and never failed to lament his exile; even when exercising a tyranny on the throne of Sicily. "Unskilled in the management of a multitude," said he, in an epistle to Autonas,¹ "I was driven out of my own country, and assuredly

¹ Ep. xcv.

the pleasures of a tyranny can never compensate for the pains of exile."

I remember to have heard Madame de Stael say, that no scene, she had ever beheld, affected her with so much admiration as a view from her father's house, at Copet; when she returned from the tumults and agitations of Paris. Nature seemed to make up to her for all she had suffered, by a beauty, which, after a long absence, associating with her earlier years, had all the charms of an old friendship, and all the freshness and vigour of youth and novelty.

VIII.

The Greeks were ardently attached to their soil; from natural affection; education; the beauty of the country; the amenity of its climate; the praises of their poets; the ceremonies of their religion; and the preference, which they gave to their own laws, customs, and manners. The Athenians even believed, that they originated out of the earth, on which their city stood. This made them preeminently proud. "Our origin," said Socrates, "is so beautiful, that none of the Greeks can give such pure appellations to their country, as we can. We can truly style the earth, on which we tread, our nurse, our mother, our father." The Greek writers, who affected to esteem every beloved spot as standing in the middle of the world,¹ seldom failed to allude to this hallowed sympathy. The *Odyssey* derives many of its charms from a

¹ Euripides—*Orestes*.

display of it. Ulysses is miserable in the bower of Calypso ; and he soothes the anguish of his heart by wandering,—desolate and in tears,—along the sea-shore. Many passages in the Greek tragic poets are equally affecting. In a tragedy of Æschylus, Cassandra pathetically mourns the future fate of her country :—

Ah ! my poor country, my poor bleeding country,
Fall'n, fall'n for ever !—and you, sacred altars,
That blaz'd before my father's tower'd palace,
Not all your victims could avert your doom.

Æschylus.—Agamemnon.

In the *Electra* of Sophocles, that transcendent heroine, in mourning over the urn of her brother, laments, with all a Grecian bitterness of soul, that he should have died in a distant country.

————— By a stranger's hands
Those duties paid, thou com'st, a little dust
Clos'd in a little urn.
Oh, hadst thou died, e'er by these hands preserv'd,
And snatch'd from slaughter, to a foreign land
I sent thee. Hadst thou died in that sad day,
Some little portion of thy father's tomb
Thou would'st have shar'd ; but thou hast perish'd now,
Far from thy house, and from thy country far,
A wand'ring exile ! ———

Sophocles :—Electra :—Potter.

Many scenes are endeared to our feelings, also, when we are about to quit them, or after an absence of many years. Some captives have wept at leaving the prisons, in which they have been confined ; and Phi-

loctetes gave an affectionate farewell to the desolate island, in which he had lingered out ten years of solitude and wretchedness.

Ye jutting rocks, and you, ye dashing waves,
Ye fountains, waters, fields, and azure hills,
That have so often echoed with my sorrows,
And now endear'd by their remembrances,
Farewell !—I leave you to return no more.

Euripides ;—Philoctetes.

The modern Greeks, too, speak of their country with joy and affectionate admiration. The very mention of Greece is said ¹ to soften, to animate them, and even to inspire them with eloquence. When the Greeks were expelled from Belgrade, in 1739,² the women were forced from the tombs of their children, parents, and husbands, with great difficulty. They clung to them with the greatest affection and agony ; but, being at length exhausted by their miseries, they could no longer contend against their enemies ; and were dragged forcibly away.

No man loved his country better than Lucian. “ Why do we study the sciences,” says he, “ but that we may be useful to the country, in which we live ? We have neither property nor talent, that is not essentially her’s. Let her complexion be ever so coarse, yet we dread to be banished : and desire to return to her, even after we are dead. Bury me, therefore, in my own country.”

Virgil represents Helenus and Andromache indicating the same affection, by giving the name of Troy

¹ De Guys, vol. iii. p. 108.

² De Guys, vol. ii. p. 76.

to a river in Epirus¹: and in the celebrated storm scene he makes his hero lament, even with tears, that he was not fated to die in the sight of his parents, and under the walls of his native town.² How natural!—how pathetic!—how beautiful! And yet, this is the passage, which French critics—of all critics in the world, except some few leading ones of our own, the most presumptuous and superficial,—have presumed so frequently to ridicule!

Ceylon, a Cingalese will tell us, was part of the terrestrial paradise; Hamadel, the mountain, on which Adam was created; and the lake, which lies near its summit, formed by the tears, which Eve wept at the death of Abel.

The inhabitants of Tinian, being removed to Guam, in order to recruit the exhausted population of that island, pined for their country, and died of grief! The Portuguese Jews have an ardent affection for the kingdom of Portugal. For Lisbon they sigh, when called by business or necessity into other countries; and when settled far from their dear Portugal, they order a quantity of earth to be sent over, that, when they die, they may be buried in their native soil. The Dooraunes are so ardently attached to their country, that the bodies of their chiefs are always carried thither, when any of them die in Sind, Cashmeer, or any other empire. Nothing can exceed the reverence, they bear to the spots, which contain the ashes of their fathers.

¹ En. iii. p. 302.

² En. i. p. 98.

IX.

Henry the Fourth of France had always a peculiar regard for Pau; a small town in the province of Gascoigny, abounding in beautiful prospects: and it would be difficult to describe the pleasure, he received during the siege of Laon, from revisiting the forest of Folambray; where in his youth he had been accustomed to regale himself with milk, new cheese, and various kinds of fruit; and wandering about frequently without either bonnet or shoes.¹

The late Lord Fife entertained a similar regard for Scotland. The house, in which his lordship resided, at Westminster, was built by himself. The earth, the stone, the timber, and the shrubs, were all brought from Scotland. So, though his lordship resided in England, his house stood on Scottish ground!

Castro, of Portugal, had a lively affection for Cintra. This was known to his master, the infant Don Lewis²; who, in a letter desiring him to continue his government of Goa, concluded with a hope, that, after he had performed the royal will, he would cover the rocks of Cintra with trophies and chapels, and long enjoy them in tranquillity.

¹ Mem. Sully, vol. ii. p. 381. His chateau remains at this day as he left it: his furniture, family portraits, library, &c. being all preserved. The revolution, which scarcely respected any thing, respected them.

The Duc de Biron retained so lively a regard for the chateau, in which he was born, situated in one of the most agreeable provinces of France, that the last words of regret, which escaped him, before he was led for execution, were expressive of his fear, that his park and woods would be confiscated and given to a stranger.

² Dissert. Portugueze Asia, p. clxv.

Equally lively was the love of General Fraser for the country of his nativity. This officer, who was killed at Saratoga, in the memorable expedition of General Burgoyne, was so warmly attached to his native village, Glendoe, situated two miles from Fort Augustus, in one of the most beautiful parts of the Highlands, that, some little time previous to his fall, he declared to a friend, that he would rather be buried in one of the groves of the mountain, looking towards Loch Ness, than in Westminster Abbey!

The Swiss boasts of his lakes and his mountains; the Cambrian of his vales and his valleys; while the Scot, mentally beholds with admiration and affection, even at the most distant region of the Antipodes, the windings of the Forth, the waterfalls of the Clyde, and the environs of Perth; the ruins of Iona, the crags of the Hebrides, the romantic scenes of Loch Lomond, and the heaths and glens of the Grampians.

Highly affecting is that passage in holy writ, where Jerusalem is represented, as remembering, in the days of her affliction, and of her misery, all the pleasant things, that she had in the days of old.¹ And still more affecting is that poem of David,² where he represents

¹ Lamentations, i, v. 7.

² This poem, which is inserted among the Psalms of David, was in fact written by one of the captive Jews, when in exile at Babylon; and it beautifully paints the affection, which he and his countrymen entertained for Jerusalem.

“By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hung our harps upon the willows in the midst thereof. For there they, that carried us away captive, required of us a song; and they, that wasted us, required of us mirth; saying, sing us

the natives of Jerusalem banished, and sitting on the banks of the river of Babylon. Their masters desire them to play some airs for their pleasure: the exiles return—"How shall we sing the song of the Lord, in a strange land?" An instance of a similar nature is recorded, by Athenæus, of the Sybarites, who, being enslaved by the Romans, and not only constrained to adopt manners, foreign to their Grecian origin, but even to speak the language of their conquerors, assembled every year, on a particular day, to bewail their condition; and by shedding tears, and uttering lamentations in their original language, endeavoured to keep alive their affection and respect for their unfortunate country.

How beautifully has Virgil alluded to this affection, in that fine passage of the tenth *Æneid*, where he describes the last moments of the dying Argive! None of the translators have preserved the force, the simplicity, and the pathos, of this admirable passage:

*Sternitur, infelix, alieno vulnere, cælum
Aspicit, et dulces moriens reminiscitur Argos.*¹

These lines naturally remind us of the cruelty of Verres.—One of the charges against this governor was,

one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning.² *Psalms cxxxvii.*

¹ Virg. *Æn.*—Quintilian, lib. iv, c. 2.

that he had caused a native of Italy to be scourged, in the market-place of Messina, and then to be nailed to a cross, on the sea-shore: aggravating the treatment, by ordering the sufferer's face to be turned towards Italy; that he might have the additional torture of dying in sight of his own home. This circumstance gave ample opportunity for the eloquence of Tully.¹

X.

The Swedes were so charmed, at having a native of their own country for a king,—an indulgence which, before the accession of Gustavus III., they had not, for a long time, enjoyed,—that they struck a medal in commemoration of the happy event, on the reverse of which was this inscription: *Fadern's land et*, “It is my native land.” De Pages assures us, that the Japanese have a law, which forbids every subject to sail out of the sight of land, under penalty of death. Those, therefore, who are driven by a storm to a foreign shore, are obliged to renounce every idea of returning to their native soil. Thus does a law, the most amiable in its origin, operate in its application, in a manner, the most gigantically oppressive, on one of the best feelings of the human heart. The Chinese, also, esteem it a crime to quit their country; and are, therefore, much prejudiced against Europeans, who settle there; because, in doing so, they seem to have abandoned the tombs of their ancestors.

Has any one succeeded in the world of commerce, upon the ocean, or in a distant country? with what

¹ Cic. in Verr.

pleasure does he retire to his native village, to spend the remainder of his days in peaceful retirement !

Cling to thy home !—if there the meanest shed
Yield thee a hearth, and shelter for thy head ;

* * * * *

For e'en this cheerless mansion shall provide
More heart's repose, than all the world beside.

Leonidas.

Are we miserable ? With what melancholy delight do we recall to mind the few short and happy moments, we have spent, by the side of a cataract, on the banks of a torrent, or beneath the shade of a ruin, in the society of those, we have loved, esteemed, or admired ! How grateful is it, too, in those moments of comparative sorrow, when weariness has superseded curiosity, and travelling become irksome or dangerous, to charm away the hours of disgust by recalling, with pensive enthusiasm, the favourite haunts of our youth, or those scenes, to which we are by association peculiarly attached. And how delightful is it, when, journeying in a foreign country, we come unexpectedly to a spot, resembling those, which are so indelibly impressed upon the mind, as never to be forgotten ! With what rapture did the army of Agricola behold the plain of Perth, and the Tay winding through the midst of it ! All those associations, which are so agreeable in a distant land, instantly rising to their memories, they exclaimed with transport, “ Behold the Tyber !—Behold the Campus Martius ! ”

XI.

That book of the Pharsalia, where Cæsar, in the palace of the Ptolemies, enquires of Achoreus, the high priest, the source, direction, increase and decrease of the Nile, with their respective causes, is, assuredly, one of the most interesting in all Lucan. Replying to the enquiries of Cæsar, Achoreus enumerates the various opinions, which the most enlightened travellers and philosophers had entertained of the source and causes of the overflow of that river; which the Egyptians, even of the present day, call *holy*, *blessed*, and *sacred*; and on the opening of the canals of which, mothers are seen plunging their children into its stream, from a belief, that the waters have a purifying and divine quality.²

Memnon consecrated his hair to the Nile; and the Egyptians formerly were accustomed to sacrifice a virgin in its honour every year.³ There is a fine statue of this river⁴ in the Vatican, holding a cornucopia, out of

¹ Lib. x.—Pompon. Mela. de Situ Orbis, lib. i. c. ix. l. 35, &c.—Diodorus Siculus, lib. xi.—Senec. Nat. Quæst. b. iv. l. 1, 2.—Claudian, Ep. de Nilo.—Consult, also, D'Herbelot's Bibliothèque Orientale: art. Nile, and Niebuhr, Voyage en Arabie, tom. i. p. 100. Some writers have pointed out some resemblances, between this river and the Danube: the idea originated with Herodotus: vide *Katerpe*, xxxiii. 4.

² Travels in Egypt and Syria, vol. i. p. 19.

³ Moreri Hist. Dict., vol. vii.—Vossius de Idolatria, lib. ii.

⁴ Of the worship of this river see Plut. de Isia et Osiris; also Libanius, pro Templis. The gods were fabled to have been born upon its banks (Diod. Sic.); and priests were consecrated to it in all the cities of Egypt (Herodot.).

which rises a pyramid, with its feet resting on a crocodile.¹ Some have attributed its overflowing to the pressure of the planet Mercury upon the fountains; some to the prevalence of the Etesian winds²; some to the melting of the snows³; and others conceived the waters to run from the mountains of Ethiopia.⁴ Some imagined, that spacious channels of water rolled under the soil; that the sea insinuated its waves through the pores of the earth; or that the river was fed by the exhalations, which were returned to the ocean; through the medium of the Nile.⁵ The causes are now universally known to be the tropical rains.⁶ Grey has a fine description of this river in his Frag-

¹ For a fine print of this admirable work of art, vide Statue del Museo Pio Clementino, folio, tom. iii. pl. 47; and for a still more characteristic one, tom. i. pl. 88. The water of this river was in such high esteem, that, as Atheneus relates, Berenice, the daughter of Ptolemy Philadelphus, and wife to Antiochus, king of Syria, would drink no other.

² Lacret., lib. vi. p. 712.—Aulus Gellius says, the Etesian winds blew from several points of the compass. “Etesia et prodomi appellantur, qui certo tempore anni quam canis oritur, ex aliâ, atque aliâ parte cœli spirant.”*

2 ——— Nilo quo crescat in Arva
Ethiopum prodesse nives.

Lucan x.

Upon this passage Grotius remarks, “Hac sententia nihil verius, si modo pro nivibus ponas imbres Æthiopiæ.” Imbres, however, give but a feeble idea of a monsoon.

⁴ Strabo, lib. xvii.

⁵ The peasantry of Egypt believed the overflowings to be tears, shed by Isis for the loss of Osiris.†

⁶ Eustathius also attributed them to the rains falling in Ethiopia.

* Noctes Atticae, lib. ii. c. 22.

† Plut. de Isis et Osiris.

ment on Education and Government; and Thomson in his Summer.¹

Dr. Clarke has observed a curious analogy between the Don and the Nile, in regard to their respective inundations; their aquatic plants; their lapse into the sea by many mouths; their being boundaries to two quarters of the globe; and the variety of their insects. Strabo compares the Po to the Nile, much after the same manner; and Barrow has remarked several coincidences, in regard to latitude, climate, soil, plants, and animals, between the Nile in the north of Africa, and the Orange River in the south.²

The abovementioned were the causes, assigned for the increase and diminution of a river, to discover the fountains of which Sesostris and Cambyses sacrificed innumerable men. What those monarchs, with Alexander,³ Cyrus, Ptolemy Philadelphus, Cæsar, and Germanicus, so long and so ardently desired, was at length accomplished by a single man! After encountering innumerable difficulties and dangers, Bruce stood upon the spot, which had, for thirty centuries, been considered beyond the reach of

¹ L. 802.

* The Tigris and Euphrates, too, overflow annually; caused by the melting of the snows in Armenia. Also the rivers of Cochin China, and Tonquin: and the Menam of Siam (the mother of waters) inundates in March, and fertilizes an extent of country one hundred and twenty miles in circuit.

³ Maximus Tyrius, *Dissert.* xxv. Arrian and Justin attribute his journey into Africa to other causes. *Arrian*, lib. iii. c. 3. *Justin*, lib. xi. c. 11. Apollonius of Tyana is said to have visited the source of the Nile. *Vide Philostratus in vit. Apoll. Tyan.* v. c. 37.—But it does not appear, that he proceeded farther than the Cataracts.

enterprize. At the source of the most celebrated of rivers, the thoughts of the traveller, by virtue of that association which governs and delights us all, reverted to the landscapes of his native soil! "I was now," says he, "in possession of what had, for many years, been the principal object of my ambition, and wishes. Indifference, which, from the usual infirmity of human nature, follows, at least for a time, complete enjoyment, had taken place of it. The marsh and the fountains, upon comparison with the rise of many of our rivers, became a trifling object in my sight. I remembered that magnificent scene, in my own country, where the Tweed, Clyde, and Annan rise in one hill:—three rivers I now thought not inferior to the Nile in beauty; preferable to it in the cultivation of those countries, through which they flow; superior, vastly superior to it, in the virtues and qualities of the inhabitants; and in the beauties of its flocks, crowding its pastures in peace, without fear of violence from man or beast. I had seen the rise of the Rhone and the Rhine, and the more magnificent sources of the Soane; and I began, in my sorrow, to treat the enquiry about the source of the Nile, as a violent effort of a distempered fancy!" Such were the

At the source of the Ganges, Frazer seems to have indulged reflections at once natural, and affecting. "It is difficult to convey an idea of the stern and rugged majesty of some scenes; to paint their lonely desertness, or describe the undefinable sensation of reverence and dread, that steals over the mind, while contemplating the death-like calm, that is shed over them.—And when at such a moment we remember our homes, our friends, our fire-sides, and all social intercourse with

thoughts and feelings of this enterprizing traveller : feelings, the natural consequence of our organization, and exhibiting, in a striking manner, the vanity of all earthly wishes, and the comparative vanity of all earthly pursuits ! And yet was the circumstance of having succeeded in the object of his adventurous journey, the pride, the glory, and elevation of his life.

XII.

In the bosom of the unfortunate BURNS—that splendid but eccentric meteor!—the love of country burned with a force, equal to that of a Cicero or a Chatham.—“The appellation of a Scotch bard,” says he, in a letter to Mrs. Dunlop, “is by far my highest pride. To continue to deserve it, my most exalted ambition. Scottish scenes and Scottish story are the themes, I should wish to sing. I have no dearer wish, than to have it in my power, unplagued by routine of business, (for which, heaven knows, I am unfit enough), to make leisurely pilgrimages through Caledonia ! To sit on the fields of her battles ; to wander on the romantic banks of her rivers ; and

our fellows, and feel our present solitude, and far distance from all these dear ties, how vain is it to strive at description ! Surely such a scene is Gungotree. Nor is it, independent of the nature of the surrounding scenery, a spot, which lightly calls forth powerful feelings. We were now in the centre of the stupendous Himala, the loftiest, and, perhaps, most rugged range of mountains in the world. We were at the acknowledged source of that noble river, equally an object of veneration and a source of fertility, plenty, and opulence to Hindostan ; and we had now reached the holiest shrine of Hindoo worship, which these holy hills contain.”—*Fraser's Tour through the Snowy Range of the Himala*, p. 469, 4to.

to muse by the stately towers or venerable ruins, once the honoured abodes of her heroes."—This was denied.—Oh! my Lelius, if you have pleasure in shedding tears over the tombs of the good, the brave, or exalted in intellect, spare a few to the memory of this unfortunate victim to strong, indignant, and energetic feeling. To the memory of a genius, resembling the wild and magnificent landscapes of his native land:—a man as much superior to the herd of reptiles, that robbed him of his flashes of merriment, in a little country town; as he was to those more dignified associates, who drew him from his native wilds by their applauses; chained him to their tables in an expensive city; and, having satisfied their love of notoriety, "cast him, like a loathsome weed, away!" Oh! Scotland—Scotland—the fate of Burns sits heavy on thy conscience!—Never—No! never shalt thou wrong another Burns again!

Equally enamoured of Scottish scenery was the unfortunatè Michael Bruce. The lake of Loch Leven will be ever dear to our imagination, as being an object of attachment to that amiable poet. This lake abounds in the most lovely scenery. On the side next Kinross, it is bounded by a plain; on the other are mountains; in the centre is the island of St. Serfs, in which formerly stood an ancient priory, dedicated to St. Servanus; and another, on which are the ruins of Douglas Castle. To the impressions, made on the elegant mind of Bruce, by the recollection of these objects, are we indebted

for the poem of *Loch Leven* :—a poem, which does equal honour to the heart of the poet, and the muse of Scotland.

XIII.

The name of our country, heard in a foreign land, never fails to give rise to feelings and associations of pleasure and regret. ST. PIERRE, when, in the Isle of France, often amid the sighs, which issued from a Frenchman sitting under the shade of a banana, has heard him exclaim, "If I could but see one violet, I should be happy." But in that ill-starred island, there was neither a flower in the meadows, nor a plant of an agreeable odour in the fields. Denon relates how delightful an association visited the French army, when in Egypt, near the Pyramids, by recalling to the memories of the soldiers the climate of France. When Helvidius observed a planet emerging from behind the moon, during his journey in Greece, with what satisfaction did he remember a similar circumstance, which occurred, some years before, as he was standing among the fragments of Glastonbury Abbey. He turned his wishes to the north-west with as much enthusiasm, as a Musselman, in the hour of prayer, turns his face to Mecca. And when Elphinstone was in Caubul, a dandalion gave him more real pleasure, than all the flowers of the garden. Many,—even of those who have emigrated to India in their youth to acquire fortunes, which they intend to dissipate in luxurious banquets on their return,—have attempted to naturalize the

apple on the shores of Bengal, and the Carnatic, in order to enjoy the fruits of their own country: and others have desired to transplant the pear into the south of Africa. The Dutch were ambitious of raising the pine-tree at the Cape; and we are told, that, in the Mauritius, many were the ineffectual attempts to introduce the lavender, the daisy, and the violet. I had a friend,—now sleeping under a bed of sand in the empire of Thibet,—who bore such an affection to the common heart's-ease, (no doubt from some association, the origin of which he had ceased to remember), that, previous to his voyage to Java, he procured a few pots of that species of violet, with an intention of planting it on his arrival at Batavia, as a native memento. By watering them every day, he managed to preserve them, till the ship crossed the Line; when they withered gradually away.

In the gay, as well as in the gloomy scenes of life, these associations are indulged by elegant and accomplished minds. Vespasian went every year to pass the summer at a small country house, in which he was born. To this he was so much attached, that he would never embellish it. His son Titus, too, had such veneration for this spot,—where doubtless he had passed many of his early years,—that in his last illness he caused himself to be carried thither.¹

Pertinax would never alter the cottage, in which he was born: and when he erected several magnificent buildings, he left it untouched: as a monument, says the historian, of his low birth and greatness of soul.

¹ Sueton. in Vit. Tit. c. 11.

XIV.

These early attachments are confined neither to age, station, nor climate. We are told² that a Russian ambassador, enquiring one day of the Crown Prince of Persia, why a projecting corner of an old wall, which disfigured his garden, was not pulled down, the Prince replied; "I have bought this garden from several proprietors, in order to make something magnificent; but the proprietor of the place, where the wall projects, is an old peasant. He refuses to sell me his small plot of ground, though I have offered a large price for it. He says, it belonged to his forefathers, and therefore he will not part with it. He is old, and I am young: so I must wait to see if the son is not more reasonable than the father."—This reminds us of the History of Naboth's vineyard. This vineyard being Naboth's paternal inheritance, he refused to sell it to Ahab. Ahab fell sick upon this disappointment:—and Jezebel demanding, and in consequence learning, the reason of his melancholy, caused Naboth to be tried for blaspheming God and the king. When Elijah heard of the tragical death of Naboth in his way from Samaria, he upbraided Ahab, and prophesied, that, "where the blood of Naboth had been licked by dogs, there should they also lick the blood of Jezebel and Ahab:—and the crime, which had been committed, should be expiated by the extermination of their whole race."—The prophecy was fulfilled.

² Moritz Von Kotzebue.

Hastings, the saviour of India, purchased an estate at Dalesford, in the county of Worcester. "In this house, said he, in a letter to Sir Stephen Lushington, "in this house I live, because it is the house, in which I passed much of my infancy; and I feel for it an affection, of which an alien could not be susceptible. I see in it, too, attractions, which that stage of life imprinted on my mind, and my memory still retains." There is something exceedingly affecting in the following lines, written by this celebrated character, on his return from India;—particularly if we associate with them his succeeding persecutions.

Short is our span; then why engage
In schemes, for which man's transient age
Was ne'er by fate design'd?
Why slight the gift of Nature's hand?
What wanderer from his native land
E'er left himself behind?

* * * * *

For me, O Shore, I only claim
To merit, not to seek for fame:
The good and just to please.
A state above the fear of want,
Domestic love,—Heav'n's choicest grant,—
Health, leisure, peace, and ease.

XV.

When Bruce was in Abyssinia, he was charmed to hear the song of a sky-lark. When Adanson was in Senegal, no bird delighted him so much as the swallow: and when our friend Warburton was pausing over the Castalian spring, with what pride did he connect the

poets of England with the poets of Greece, from the simple circumstance of seeing on its surface a few water-cresses. When, too, the British army was in Nepaul, many of the officers and soldiers were charmed to see, in exchange for the fruits of India, the apples, pears, raspberries, grapes, peaches, and nuts of Europe.

Even the sound of an animal will awaken many of these affecting associations. Humboldt¹ alludes to them. He was resting, a few days, under the roof of a Spaniard on the Plateau of Cocollar : "Nothing," says he, "can be compared with the sense of that majestic stillness, produced by the appearance of the sky in this solitary spot. At night the tree, under which we sat ; the luminous insects fluttering in the air ; the constellations glittering in the south ; every thing seemed to say, that we were far from our native land. If, in the midst of this exotic Nature, our ears caught from the bottom of a valley the tinkling of a cow-bell, the remembrance of our country was forthwith awakened. It was like the echo of distant sounds from beyond the seas ; transporting us by its magic power from one hemisphere to the other. Strange wandering of the human imagination ! Endless source of pleasure and of pain !"

Some men live strangers in their own country ; others are at home every where. Two persons, also, may live near neighbours without exchanging twenty words in twenty years ! But should they chance to meet each other in a foreign country, they imme-

¹ Personal Narrative, vol. ii. p. 398.

diately associate ; and seem, as if they could love each other like brothers.

————— To sail in unknown seas,
To land in countries hitherto unseen,¹

seem as if they brought the power of converting every object, that reminds us of our country, into an object of attachment. In China, nothing in Nature pleased Harmodius so much, as the recognition of several species of chrysanthemums ; and the rose, he most delighted to pluck, was the mui-guy, the only one he saw, that had the perfume of European roses. And when Moorcroft was on his journey to the lake Manasana-wara, on the Tartarian side of the Himalah mountains, he sat with delight under two poplars, in which goldfinches regaled him with their songs.

When Graham, Lord Lyndock, was in Spain, actively engaged in military operations, none of his moments of leisure were so delightful, as those, passed in the recollection of his Scottish mountains. The modern Minstrel of the north beautifully alludes to these elegant associations of the high-minded, chivalrous, and romantic Graham.

Nor be his praise o'erpast, who strove to hide
Beneath the warrior's, best affection's wound,
Whose wish, heav'n for his country's weal denied,
Danger and fate he sought, but glory found.
From clime to clime, where'er war's trumpet sound,
The wanderer went ;—yet, Caledonia, still
Thine was his thought in march and tented ground.
He dream'd, mid Alpine cliffs, of Athole's Hill,
And heard in Ebro's roar his Lyndock's lovely rill.

Scott.

¹ Alfieri.

One of the most beautiful passages of *Lalla Rookh* is that, in which the poet describes Zelica, in the midst of many seductive graces, turning at the sight of a few flowers, that reminded her of her native wells, her camels, and her father's tent.

XVI.

Xavier, surnamed the Apostle of the Indies, when at Goa, on the coast of Comorin, the Molucca Islands, and in Japan, where he succeeded in converting a vast number of barbarians to the apostolic faith, always remembered with melancholy pleasure the castle of Xavier, at the foot of the Pyrenées, where he was born, and spent his early years.

Hard fate enough! Lone, friendless, exile, flung
On lands unconscious of his native tongue,
Unknowing and unknown, wild, heathen hordes among!

Wieland, Oberon, cant. i. st. 12.

Christina, Queen of Sweden, on the contrary, seems to have despised her own country. She resigned her throne, therefore, and quitted it. When she came to the river, that separates the Swedish dominions from Denmark, she jumped out of her carriage, and exclaimed in a transport of joy, "Now I am free! I am out of Sweden, and trust in heaven that I never shall return."

If you wish to know the value of your own home,—travel.¹ The Welch and Irish peasants know the value of Wales and Ireland by travelling in harvest

¹Delicatus ille est adhuc cui Patria dulcis est;
Fortis autem jam, cui omne solum Patria est;
Perfectus vero, cui mundus exilium est.

Hug. de S. Victor.

time. The Savoyards make similar periodical migrations. The Valencians, too, leave their homes in summer, and traverse many provinces of Spain with the juice of the chufa; which, mixed with sugar, water, and cinnamon, becomes orgeat. During their journey they amuse themselves with singing songs, celebrating their native province.

When Sonnini was questioned by an emir, why Europeans were so desirous of seeing the ruins of Tentyris and other cities of Africa, he told him, that the Franks having once been masters of Egypt, they were desirous of thus signalizing their love for the ancient seats of their ancestors. This was a reason the emir could perfectly understand; and Sonnini was, therefore, permitted to proceed.

SPENSER gave renown to the mountains and rivers in the neighbourhood of his residence¹; ARMSTRONG celebrated the Liddal²; LANGHORNE pays tribute to his native landscapes³; and AKENSIDE, amid the luxury of London, remembered the romantic scenery of Northumberland with the liveliest pleasure :

O ye Northumbrian shades, which overlook
The rocky pavement, and the mossy falls
Of solitary Wausbeck's limped stream;
How gladly I recal your well known seats,
Beloved of old; and that delightful time,
When all alone for many a summer's day,
I wandered through your calm recesses, led
In silence by some powerful hand unseen.

Pleasures of Imagination.

¹ Colin Clout's come home again.—Fairy Queen, b. vii. c. 7.

² Art of Health, b. iii. l. 76,

³ Odes to the river Eden, and to the Genius of Westmorland.

XVII.

"I have beheld all Persia and India, Georgia, Tartary and Belochestaun," said a native of a wild valley, in Speiga, "but in all my travels, no place have I seen like Speiga." And Khooshaul, the Afghaun poet, after encountering many misfortunes, wrote a poem, in the prison of Aurenzebe,² which he concluded by thanking heaven, that, in all his misfortunes, he had still the satisfaction of being born in Afghaun.

During the period of his exaltation, Cardinal Ximenes visited the village, in which he was born; and derived much pleasure in contrasting his former life with his then present condition. One of his attendants having argued the probability of the philosopher's stone from a passage in David, where he says, "he draws from the dust those, who are in indigence; and raises the poor above the dunghill, that he may place them above the first of his people." "No!" returned the Cardinal. "That verse applies to men like myself. It exhibits to me my present state, and places before my eyes my former meanness. What have I done in the service of God, that he should have raised me from the dust to the post, which I now so unworthily occupy?"

Many writers have extended this feeling not only to native cities, but even to cities of adoption. David had a great affection for Jerusalem³; Lysippus for

¹ Elphinstone, p. 251.

² Elphinstone, Caubul, p. 195.

³ Psalm xlviii. v. 2.

Athens¹; Pliny to Como²; Ausonius to Milan³; Cotta to Verona⁴; Sannazaro to Venice⁵; a Spanish poet to the city of Seville⁶; and others to Benares, the Athens of India. What an affection, too, did Haller⁷ bear to the city of Berne; and Zimmerman to that of Zurich; on the banks of whose lake resided, in the village of Richerswhyll, that physician, of whom he has left

¹ Si nunquam Athenas vidisti, Stipes es;
Si vidisti, nec captus es, Asinus;
Si captus abis, Cantherius.

² Meæ Deliciæ.

³ Et Mediolani mira omnia; copia rerum,
Innumeræ multæque domus, facunda virorum
Ingenia, et mores læti.

⁴ Verona, qui te viderit,
Et non amarit, &c. &c.

⁵ Lux et Decus Ausoniæ.—Lib. iii. ecl. 1. lib. ii. ecl. 1. *et epiq.*

⁶ Quien no ha visto Sevilla,
No ha visto maravilla.

The Portuguese, also, exhibit a similar instance of vanity: "*Quem nao ha visto Lisboa nao ha visto cosa boa.*"

⁷ Of this eminent philosopher Lavater gives the following portrait.—
"A luminous mind; order, precision, and clearness of ideas; the talent of displaying them in the fairest light, and an imagination inexhaustible, and capable of conveying a great deal in a few words; a memory vast, and strictly retentive; an energy uniformly supported, and the intimate perception of that energy; universal erudition, equally profound and solid; an application, that has no example; equally remote from confusion and restlessness; prudence blended with dexterity; a spirit of calculation, extending to every thing with an accuracy to excite astonishment, and perfectly clear of pedantry; and with so many great qualities, the highest degree of sensibility and attachment to all, that is beautiful, noble, true, and divine.—These are some of the admitted traits in the character of this celebrated man."—Lavater's Physiognomy, vol. ii. p. 178.

such an amiable and enchanting portrait. And you, my Lelius, well remember the affectionate delight, with which La Fontaine always spoke of Heidelberg: its society; its ranges of mountains;—its ruins and its gardens, overlooking a valley of enchanting beauty, watered by the Neckar and the Rhine.

If in peaceful moments, these associations are indulged with pleasure; in moments of sorrow and despair, they are, not unfrequently, the only nepenthes to a wounded heart.—*LUIS DE CAMÖENS*,—that great pride and reproach of Portugal, whose genius was equalled only by his misfortunes,—had few other consolations for a long series of years. For when tortured in a distant land by fatigue and discipline; wretched with poverty; and sinking under innumerable misfortunes; the only thröbs of rapture he enjoyed, were in those moments, when his fancy painted the towers of Lisbon, the groves of Cintra, or the rocks of Coimbra! The grief of Gama, at quitting his native soil, was the grief of Camöens:

To weigh our anchors from our Native shore :
To dare new oceans, never dared before ;
Perhaps to see our native soil no more.¹

XVII.

Homer in the *Iliad* describes Phoenix, in the midst of his earnest address to Achilles, as pausing to add a note of affection to Greece.²

Highly pathetic, too, is the passage in Sophocles, where that poet represents *Cædipus*, blind and miser-

¹ Canto iv,

² Il. b. ix. v, 575.

able, desiring to be led to Cithæron, that he might die on the spot, where he had been exposed in his infancy. In another tragedy he makes Ajax call upon the sun, the palace of his ancestors, the rivers and the fountains, near which he was born, to receive his last farewell. There is not a more affecting poem in Catullus, than that, in which he paints Atys, casting his eyes upon the ocean, and frantic with sorrow and remorse, addressing his complaints, his regrets, and wishes to his native soil.¹ The best picture in Sylvester's *Du Bartas*, too, is that, where he describes the anguish of Abraham, at the thought of leaving Chaldæa²:—and no language can paint more decidedly to the heart, than the exquisite lament of Alexander Selkirk !

Ye winds, that have made me your sport,
Couvey to this desolate shore,
Some cordial endearing report
Of the land, I shall visit no more.
My friends,—do they now and then send
A wish or a thought after me ?
O tell me, I yet have a friend,
Though that friend I am never to see !

Cowper.

And here I cannot refrain from remarking, that of all the cemeteries round London, there is none so affecting, as that of St. Pancras : since it contains the ashes of a multitude of foreigners (many of illustrious rank), who have had the misfortune to die in a foreign

¹ *Patria ô mea Creatrix, patria ô mea Genetrix,
Ego quam miser relinquens, &c. &c.*
² *Days and Weeks, W. ii. n. iii.*

country.—Among these are the ashes of the excellent Countess de Villiers.—

*Elle fut humble et généreuse
Dans la Prospérité;
Et sa piété constante en fit un
Modèle de Resignation
Dans l'Adversité.*

X.

If a native of Switzerland, the inhabitants of which, as Lord Bolingbroke observes, appear to have been made for their mountains, hear the wild and simple notes of the Rans-des-Vaches,¹ which, played upon the Alpine horn, had charmed him in his infancy; an ardent and ungovernable passion is excited, once more to climb the cliffs, and navigate the waters of his native canton.

The intrepid Swiss, that guards a foreign shore,
Condemned to climb his mountain cliffs no more;
If chance he hears that song, so sweetly wild,
Which on those hills his infant hours beguiled;
Melts at the long lost scenes, that round him rise,
And sinks a martyr to repentant sighs.

Rogers ;—Pleasures of Memory.

Lingering along the battlements of a foreign fortress, while the moon, rising behind a cloud, throws her solemn mantle over those mountains, which screen him from his native Switzerland, his eyes are filled with tears; his breast heaves with sighs; and he turns from the impressive landscape in silence and in agony. He quits the ramparts; and wandering along the fosse, that little stream, recalling to his recollection

¹ Air kühreigen or kühreicken,—meaning “rows of cows.”

the beautiful lakes of Constance, Zurich, or of Lucerne, he flies to his companion, to drown his sorrow in their wild and boisterous revelry. A fellow countryman, who has heard the same air and felt the same emotion, meets him; they know by each other's looks, the nature of their mutual feelings; and grasping each other's hands, with all the energy of grief, they shed the tear of sympathy and sorrow. The air, which had first thrilled their souls, is again heard at a distance; no word is spoken; they point towards the east; they quit the duties of their post; and the thought of their country alone occupying their hearts, they escape the guard, and the next morning surprises them on the road to Switzerland!

An effect, in some measure, similar to that, which a Swiss experiences on hearing the *Rans-des-Vaches*, is recorded of an air, sung by the Moors. Nothing could surpass the affection of the Moors for Spain. In the midst of great calamities, Aben Humaya wrote to his brethren of Grenada:—"though you are surrounded by evils of almost every kind, in one thing you are happy;—you behold the fields, which were the native spots of our common forefathers." In the middle of the fifteenth century, a prohibition was made in Grenada, relative to the fine ballad, written by a Moorish poet on the conquest of the Alhama;¹ at the taking of which city, upwards of three thousand Moors were sold to slavery. When this ballad was sung, there was not a Moor, that heard it, who did not burst into an agony of tears.

¹ For a most affecting description of this event, vide Anquetil, vol. vii, 68-9.

It was, in consequence, forbidden to be played on pain of death. For the same reason, the Rans-des-Vaches was interdicted, under heavy penalties, in all those countries, in which the Swiss were engaged as auxiliaries in war. This passion is called by the French *la maladie du pays*. The air of the Rans-des-Vaches is usually sung by the Swiss milkmaids, as they drive their cows to pasture. Its influence on the Swiss soldiers, therefore, arises from the association, which it produces; and not from any intrinsic merit of its own:—for to foreign ears it is far from possessing any attractive powers: being as wild and as barren (if we may be allowed the comparison), as the most bleak of all the Swiss mountains.

XIX.

With what delight did Rousseau repose upon the memory of Switzerland! And with what rapture did Petrarch behold his native country, from the sides of Mount Genevre; when, in the enthusiasm of the moment, he vowed, that he would never quit it again. One of the most touching passages, in Dante, is that, in which he represents Count Guido Montefeltro,—suffering the punishment of those, who had misapplied their talents,—as, on suddenly hearing the voice of a newly arrived spirit speak in the Tuscan language, hailing amid sighs and tears the sweet accents of his native dialect.¹ In another passage the very name of Mantua awakes the flame of love and concord, in the midst of faction and civil outrage, in the bosom of Sordello.²

¹ Inferno ; cant. xxvii. st. 4.

² Inferno ; cant. st. vi. 24-5-6.

This native affection is not confined to men: beasts, birds, and even fishes, having frequently been observed to present instances of it. The lion loses much of his strength, when taken from his native haunts: and Josephus relates, that Abgarus took several foreign beasts into the arena at Rome, and placed earths, which were brought from their native soils, in detached places; when every beast ran to the earth, that belonged to his country. Pliny, the naturalist, does not mention this instance; and it would, therefore, not be unwise to pause, before its truth is admitted; but it would be still more presumptuous to entirely deny the fact. There is a species of lobster, also, which has a remarkable affection for the rocks of its nativity; and when carried several miles out to sea, will, if thrown into the water, seldom fail to return to the place, in which it was spawned.

The rook, the blackbird, and the red breast are extremely partial to their early haunts; and swallows frequently return to the very nests, they had constructed the year before. The ciconia of the ardea genus, a bird of passage which subsists on snakes, toads and other reptiles, return in spring like swallows, not only to the same country, but frequently to the same house. The pigeon has a still more extraordinary quality. When let loose, it rises to a vast height: and being, like the bee and the wasp, endued with an instinct, of which man knows nothing, reaches its home; though, when carried thence, it had no means of ascertaining the route for its return. It is said to fly forty miles in an hour and a half: and Thevenot assures us, that pigeons of this breed fly from Aleppo to Alexandria in six hours.

Of all ages of society, the hunting age is that, which enjoys the love of country least. This is illustrated by the examples of the Goths, the Vandals, the Huns, and the Heruli. The next is that of commerce;—enterprize frequently leading men to forsake a country, to which they are seldom permitted to return. “England! “with all thy faults, I love thee still.” Yes! Thou art “the greatest and the best of all the main!” A country, whose peasantry are free men, and entitled to the benefit of wise laws;—whose merchants are princes; and whose nobles,—with all their consequence and privilege—surpass all the nobles of the world. The country of freedom, industry, science, and of virtue. The land of Alfred, Bacon, Shakespeare, Milton;—of Hampden, of Sidney, and of Russel;—of Newton, Boyle, Lancaster, and Herschel. Yes!

“Thou art the greatest, and the best of all the main!”

And may those, who would by force, by influence, or by craft, convert thy free men into slaves, be the brothers of slaves, the companions of slaves, the servants of slaves! the outcasts of their country; the derision of those, they serve; the scorn of their sons and of their daughters; and companions to sloths, to tigers, and to rattlesnakes.

Converting this great, glorious, and transcendent nation into a nation of men, having,—as rewards for sacrificing the honours of their ancestors, and the birthrights of their children,—the dreams, wishes, jealousies, and tortures of

Creeping, crawling, sycophantic, Peers;—

They'll knell for mercy e'en a thousand years!

BOOK VI.

CHAPTER I.

BUT we have ventured on these subjects too widely and too long. Nature is so captivating; her methods so various; her laws so mysterious; her similitudes so beautiful; and her contrasts so magnificent; that we are led so insensibly from plants to insects; from insects to fishes, birds, and quadrupeds; thence to the subject of emigration; and lastly, to the love of the country, which gave us birth, that though we become enriched by the various transitions, we become embarrassed also.

In drawing similitudes, and making contrasts, the mind, though spiritualized, as it were, by the contemplation, is able to look into nature only in parts. Nature, as a whole, it has no power to approach. Men, in whom the energy of spontaneous ambition excites no appetite for the investigation of phenomena, are satisfied that effects cannot always be elicited from causes¹, and that

¹ Cuvier has a beautiful remark.—“It could not be expected,” says he, “that those Phœnician sailors, who saw the sands of Bœtica transformed by fire into a transparent glass, should have at once foreseen, that this new substance would prolong the pleasures of sight to the old; that it would, one day, assist the astronomer in penetrating the depths of the heavens; and in numbering the stars of the milky way:—that it would lay open to the naturalist a miniature world, as populous and as rich in wonders, as that which alone seemed to have been granted to his senses and his contemplations:—in fine, that the most simple and direct use of it would enable the inhabitants of the Baltic Sea to cultivate, although under the frost of the polar circle, the most delicious fruit of the torrid zone.”

causes cannot always be traced from results. And because Nature is stupendous in her works, and mysterious in her operations, they are unwilling, and indeed almost afraid, to exercise the powers, she has delegated. But they cannot always resist the majesty of their Creator ! For no pleasures are so bland in their qualities, or so pure in their sources ; and none are there so worthy the vast capacities of the human intellect. And though nothing is entirely certain, but that space is infinite, yet, as things present bear presumptive evidence to things unseen, the mind delights in the endeavour to trace the beauties, the harmonies, and the sublimities of Nature up to " Nature's God."

II.

When the waves break upon the distant shore with a wild, solemn, melancholy, yet delightful, murmur ;—when we observe the regular succession of the seasons ;—the rising of the sun from behind rocks lifting their spires, as it were, to the clouds ;—when we behold splendid meteors ; comets ; planets ; the blue vault ; and the uniform reproduction of animal and vegetable life ; we feel, that sublimity dwells in beauty, beauty in order, and order in sublimity. A homage, at once pure and ardent, meditative and reflective, diffuses the cheek of manly virtue with delicious tears ; and, turning with disgust and impatience from the cold spectacle of real life, light is beheld, where others see only mystery ; clemency and benevolence are observed to proceed out of apparent cruelty ; truth springs even out of optical and mental delusions ; and out of apparently frigid commentaries are elicited the benefits of justice and wisdom. The INFINITE is every where, and speaks

in all things.—And while bigotry associates with their contemplation the terrible graces of Dante and Schiller; and the indignation, terror, and astonishment, of Æschylus;—the man of science sees all the proportion and harmony of Sophocles; and the man of an elegant mind and an affectionate heart feels, with redoubled sensibility, all the tenderness and pathos of Euripides.

III.

As our sensual enjoyments acquire a zest from an union with the mental, so each of them derive additional goût from those objects, which flatter the senses of both. A fine day, therefore, as Sir William Temple has observed, is as much a sensual, as it is a mental enjoyment. “It is a banquet given by Heaven to earth.” It unites the character of luxury and temperance.

The Italians live in the air. Walking under piazzas; sitting in porticos; and reclining under bowers, many of their domestic banquets are peculiarly agreeable¹. How much more pleasure some of us derive from the simplest of collations, under the shade of a tree, than from the most luxurious banquet in a dining-room, every person of taste is ready to acknowledge. When we are enjoying the society of ladies, of a fine summer’s evening, in a drawing-room, opening into a green-house, who will not confess, that the effects of their conversation are far more flattering to the mind, than at those moments, when, dressed in all the splendour of decoration, their persons derive additional lustre from the blaze of Grecian lamps, the heat of fires,

¹ Cur non sub alta vel platana; vel hac
Piu jacentes, &c. &c.

Hor. Carm. lib. ii. 2.

and the reflection of mirrors? How agreeable to our palate are our grapes, pines, and nectarines, when partaken in a bower, formed of roses and honey-suckles, which seem to vie with each other in imparting their fragrance to our peaches and our melons! If these are not the "*Cœnæ deorum*" of Horace, they are at least the "*epulæ deorum*." Sherry becomes burgundy, water nectar, honey manna, and bread ambrosia. While the flageolet, which merely pleases in the odeum, enchants us among rocks; and seems even to articulate, if it be sounded in a narrow valley, or a glen, where the music of its echoes charm even more, than the modulations of the instrument itself.

IV.

No slumber is more delightful than that, which is brought on by the mingled sounds of natural music. Dryden alludes to this lulling power, in his poem of *Cymon and Iphigenia*. The lovely nymph lies sleeping on the banks of a river:—

"The fanning wind upon her bosom blows;
To meet the fanning wind her bosom rose;
The fanning wind, and purling stream, continue her repose."

Virgil speaks of "*Molles sub arbore Somni*;" Lucretius has a similar passage²: while the power of natural objects to lull the senses of the elegant is beautifully insinuated by Horace³; and more particularly alluded to by Spenser, in his *Bower of Bliss*. One of the archbishops of Saltzburgh frequently dined in his garden and his aviary: and Leopold, emperor of Germany, twice took a collation under the shade of the hazel tree, growing

¹ Georg. ii. l 470.² Lib. ii.

Lib. v. Ep. ii. 23, 27.

in the city of Frankfort. “ I had rather dine under this tree,” said he, “ than in the finest palace in Germany.” And here, my Lelius, you must excuse me, for quoting one of your own letters, written from Villeneuve, situated in the bosom of the Savoy mountains.—“ When I arrived at the bridge, crossing the Doron, I sat myself down upon the grass, took out my wallet, and regaled myself with a few dates and oranges, I had brought with me in my fishing bag, with great satisfaction. Perceiving a cottage, at some distance, I walked thither; and, procuring some milk and a little honey, I enjoyed a repast, of which the patriarchs would not have disdained to have partaken. I then laid myself down upon the grass, and gazed for some time upon the clear, autumnal sky above; and sent my imagination among those innumerable globes, that invisibly fill the vast regions of space, till sleep overtaking me in the excursion, I fell into a dream; and having partaken of an agreeable repast myself, I fancied that I saw Camöens and Tasso reclining under orange trees; and satisfying their hunger with the fruits above them, which they were not always capable of doing, when in this world of trouble and misfortune. On the other hand, Voltaire,—the companion of kings,—was weaving a crown of laurel for them; and the kings, in whose reigns Tasso was a prey to melancholy, and Camöens died of hunger in the streets, were eating wild leaks, and drinking water from a fountain, in which were a vast number of crawling reptiles.”

IV.

As a contrast to the simple enjoyments of moderate appetites, I shall present you with an account of the

banquets of princes. Diodorus Siculus relates, that an Agrigentine, on the marriage of his daughter, feasted upwards of 20,000 persons. The brother of the Emperor Vitellius once treated him with 2000 fishes, and 7000 birds, all "scarce and exquisite." Had Vitellius lived, says Josephus, not even the whole revenue of the Roman empire could have maintained his table! Heliogabalus, who was the first Roman that ever clad himself in silk, never ate fish when he resided near the sea; nor any fowls, or meat, but what came from a great distance¹. His horses he fed with grapes; his lions and tigers with partridges, quails, pheasants, and wood-cocks; and his dogs with the livers of ducks, geese, and turkeys; while he ate for his daily food the brains of thrushes, the heads of parrots and peacocks, the combs of cocks, and the brains of nightingales. To these banquets, which appear to have suggested an important hint to Ben Jonson², he would frequently invite eight old men, blind of one eye; eight bald; eight deaf; eight lame with the gout; eight

¹ In respect to his appetite, *Ælius Lampridius* says, "*Comedit sæpius ad imitationem Apicii calcanes camelorum, et cristas vivas gallinaceis disruptas, linguas pavonum et lusciniarum: quod qui ederet ab Epilepsia tutus diceretur.*" Anthony had once eight boars roasted for his supper. Cleopatra dissolved a pearl, worth 125,000 Italian ducats (600,000,000 sesterces), and drank it. Claudius Esop also swallowed a pearl, dissolved in vinegar, worth one million of sesterces.

Caligula frequently dissolved pearls in vinegar, and served them up to his guests. In the reign of Aurelian, a Centurion, named Phagon, ate, in one day, a pig, a sheep, 100 loaves, and a wild boar. And Albinus is said to have consumed 40 dozen oysters; 100 woodpeckers; 20lb. grapes; 10 melons, and 100 peaches. The largest drinkers were the Thracians, who were said to drink wine without water, without perfumes, without ice, and without measure.

² Fox, act iii. sc. 5.

blacks; eight exceedingly thin; and eight, so fat, that they could scarcely enter the room; and who, when they had eaten as much as they desired, were obliged to be taken out of the apartment on the shoulders of several soldiers¹.

V.

It may not be unamusing to collect a few instances, illustrative of the manners and customs of different eras. Abraham tended his own cattle, and Rachel drew water from the well: while Achilles in Greece, and Scipio in Italy, cooked their own food. The latter frequently supped on herbs and roots².

The Spaniards had once a proverb, that radishes, salad and oil, constituted a dinner for a gentleman: now—the poor and the rich have nothing but the three fluids,—air, light, and water,—in common with each other. In France the greatest man now gives the greatest feast. But Sully was plain and economical on similar occasions; and when his friends reproached him for it, he replied, “If my guests are men of sense and ability, there is sufficient; if they are not, their company is more than enough for me.”

Difference in food frequently gives rise to national disgusts. The English peasantry dislike the French, because they eat frogs and snails; and Baretti once heard a Frenchman swear, that he hated the English, because

¹ Spartan relates, that Geta was accustomed at his feast to have the dishes served up, according to the first letters of their names; as peas, pork, veal, venison, &c. &c.

² Hor. lib. ii. sat. 1.

they poured hot melted butter over their veal! When water was not at hand, the Scythians used to draw blood from their horses, and drink it: and the dukes of Muscovy¹, for nearly 260 years, presented Tartar ambassadors with the milk of mares. If any of this milk fell upon the manes of their horses, the dukes by custom were bound to lick it off.

The Parthians and Arabians, in the time of Pliny, ate locusts; and Leibnitz² speaks of them as being a food so delicious, that if princes of Europe knew how much so it was, they would send to the East for them. The Booshuana Africans eat not only wolves and ant-eaters, but leopards, tiger-cats, and camelopards; and these too in a country abounding in grouse, bustards, partridges, and guinea-fowls. The Malabarese eat jackals, and call them delicate food. The Abyssinians esteem raw flesh a luxury; the Hindoos use assafœtida³; and the Esquimaux Indians have a great dislike to sugar⁴.

In some parts of America⁵ the natives eat the flesh of rattlesnakes. Its flavour is said to be superior to that of eels⁶, and to produce excellent soup. On the Congo the

¹ Chronicle of Muscovy. Peter Petreius, part ii. 159. Montaigne, vol. i. ch. 48.

² Letter to Magliabechi.

³ Elphinstone, Caubul, p. 303, 4to.

⁴ M'Keever's Voy. p. 36.

⁵ Auburey's Travels, i. p. 343.

⁶ Animals will eat fish. The sheep of Persia, in the time of Alexander, were observed to eat the small fish cast upon the shore of the Red Sea.—“At the western extremity of the island of Lismore are some rocks separated at low water, where the cattle may be daily observed resorting; quitting the fertile pastures to feed on sea-weed.—It has erroneously been supposed, that this practice, as well as the eating of fish, was the result of hunger. It ap-

Africans¹ eat the skin of sheep, with the wool singed over a smoky fire. In the time of Davis (1586) the Greenlanders not only lived on raw fish; but they drank sea water, and esteemed ice and grass luxuries².

The Romans esteemed the flesh of wild asses a delicacy. It is now eaten by the Arabs and Tartars; while the Tongusi and Mongolians eat wild mules.

Sea-weeds, dried and formed into cakes, are used by the natives of Chiloe; also at Lima. In some countries the Awa Nori sea-weed is dried, roasted, rubbed into powder, and mixed with soup. North of the Cape they esteem water-lilies great dainties, and the candle-berry myrtle is

pears, on the contrary, to be the effect of choice, in cattle as well as sheep, that have once found access to this diet. The accuracy with which they attended to the diurnal variations of the tide is very remarkable; calculating the times of the ebb with such nicety, that they are seldom mistaken even when they have some miles to walk to the beach. In the same way they always secure their retreat from these chosen spots in such a manner, as never to be surprised and drowned by the returning tide.—With respect to fish, it is equally certain, that they often prefer it to their best pastures. It is not less remarkable, that the horses of Shetland eat fish from choice, and that the dogs brought up on these shores continue to prefer it to all other diet, even after a long absence. The feeding of cattle with fish is a practice well known in Canada.”

¹ Tuckey, p. 360. 4to.

² The Greenlanders eat the flesh of reindeer; but they never use them as the Laplanders do, for domestic purposes; they regard them only as beasts of chase. Of all feeders, perhaps the Greenlanders are the most offensive! They not only eat the entrails of the smaller animals*, but lice. The former they devour after only squeezing them through their fingers: and what comes out of the reindeer's stomach they esteem a luxury. As to lice, “they bite,” say they, “and therefore must be bitten in return †.”

* Egede, p. 15.

† Saabage, p. 255.

eaten by the Hottentots like bread. The *fucus saccharinus*¹ is detached from the island of Matsinai, and thrown with great violence on the shores of Japan; where it is dried, cleansed, boiled, and eaten by the Japanese, when they make entertainments, and drink sakki; also by Icelanders², boiled in milk.

Batavia affords every luxury. Barrow³, observing to a gentleman at Batavia, what bounty Nature had bestowed upon its environs, "It is true," replied he, "we have every thing in abundance; and yet it is an accursed country, to say the least of it; for we eat poison, and drink pestilence at every meal;" alluding to their intemperate method of living⁴.

VI.

The Jews were commanded by Moses⁵ to eat whatever parted the hoof, was cloven-footed, or that chewed the cud; except swine, hares, rabbits, and camels: they might eat fishes, too, that had fins and scales; but no others. They were commanded, also, not to eat birds, or beasts of prey; nor cuckoos, nor swans, pelicans, storks, nor lapwings. Yet they were allowed to eat locusts, beetles, and grasshoppers: but neither blood nor fat. The Mahometans eat nothing, reckoned impure in the Old Testament. The

¹ Thunberg, iii. p. 150.

² Fremenville's Voy. toward N. Pole, p. 16.

³ Voy. to Cochin China, p. 205, 4to.

⁴ "When I behold a fashionable table set out in all its magnificence," says Addison, "I fancy that I see gout and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes."

⁵ Levit. ch. xi.

Jews were not expensive at their entertainments. Nehemiah, while governor of Judah¹, had, however, prepared for his household one ox, six sheep, several fowls, and once in ten days store of all sorts of wine. Ahasuerus is said to have entertained all the governors of his kingdom for six months: and for seven days he kept open table for all the inhabitants of Susa.

Though Persia abounded in excellent fruits, yet, in the time of Cyrus, Xenophon² relates, that the most agreeable meal to a Persian consisted of bread and water-cresses. Porphyry says³ that the more ancient Greeks and Syrians abstained entirely from the flesh of animals; in which they resembled the ancient and modern Hindoos, the Gaures, and Macassars. .

In the time of Boadicea the British lived upon vegetables. "One great advantage," said she to her army, "is, that we live upon herbs and roots: water supplies the place of wine; and every tree is to us as a house." But Arcamnes, a Prince of Gaul, gave a great feast, which lasted an entire year: every one that came was welcome; even the strangers that travelled through the country⁴.

VII.

Among the Tartars mare's milk was preferred; in Arabia camel's; in Lapland reindeer's; in Peru lama's; in Poitou the French prefer the milk of sheep. In many parts of North and South Wales the sheep are as regularly milked as cows. In the Tyrol goat's milk is in frequent

¹ Nehemiah, ch. v. 18.

² Cyroped. lib. i. c. 8. 11.

³ Lib. iv. par. ii. xv.

⁴ Athenæus, lib. iv. c. 13.

use; and in the part of France, in which Montaigne¹ lived, mothers, who had no milk of their own, frequently permitted goats to suckle their children. In England the mother, who should permit such a thing, had better never have been born; such an outcry would be raised against her by all her neighbours.

Cannibalism is said once to have prevailed in Ireland, the natives of which esteemed it honourable even to eat the bodies of their parents². The Gauls, too, ate human flesh³; St. Jerome⁴ says, that he saw several of the Attacolti, a tribe of Britain, then in Gaul, eat the flesh of men; and that they esteemed the breasts of women great dainties.

During the famine, which desolated Egypt A.D. 1199, in consequence of the Nile not overflowing its banks, many women⁵ were executed at Cairo for killing and eating their own children: and at the siege of Antioch by the Crusaders⁶, in 1097, a famine existing in the Christian camp, thistles were boiled and eaten, and human flesh eagerly devoured. At the siege of Marra, too, the Crusaders ate bodies, taken from the graves of their adversaries: and one of the historians⁷, who record the fact, even expresses surprise, that they should prefer the flesh of dogs to that of Saracens and Christians.

Cannibalism has been, and still is, practised in many parts of the world. As this subject engages another portion of this work⁸, I shall only adduce one or two in-

¹ Essays B. ii. c. 8.

² Strabo, iv. p. 201.

³ Diod. Sic. v. c. 32. p. 355.

⁴ Adv. Jovent. lib. ii.

⁵ Abdallatifus, Hist. Egypt, lib. ii. c. 2.

⁶ Avidissime devorabant.—William of Malmesbury, 493.—Bernardus, p. 691.

⁷ Albert.

⁸ See vol. iii. p. 126.

stances. That the Indians of Hudson's Bay have this dreadful propensity is attested by Mr. Swaine, Mr. Ellis, and Mr. Hearne¹. The first of these gentlemen assured Dr. M'Keavor², that he knew an Indian woman, who dug up one of her own relatives, and fed upon the body for several days. And Mr. Ellis says, that an Indian, in his route to Hudson's Bay, with his wife and family, finding but little game on the way, subsisted for some time on two of their children. Lambert³ and M'Keavor⁴ also assure us, that the North American Indians frequently drink the blood of their wives, and the wives of their husbands, when they are weak, or seriously indisposed. They open a vein and quaff the blood, warm from the wound.

VIII.

At the installation of the Archbishop of Canterbury, in the reign of Edward IV., the Right Reverend Primate gave a feast, in which were consumed⁵ 104 oxen, 304 calves, 306 swine, 1000 sheep, and 2000 pigs; 104 peacocks, 400 swans, 1000 capons, 2000 geese, 5500 venison pasties, and 5000 custards. There were also consumed 300 quarters of wheat, 300 tons of ale, and 100 tons of wine.

At the coming of age of the Marquis of Rockingham, in 1751, an entertainment was given at Wentworth house, in the county of York, in which were consumed 40 dishes of chickens, 48 hams, 53 dishes of mutton, 55 dishes of

¹ Voy. to Hudson's Bay, p. 65.

² Voy. up the Copper-Mine River, p. 85.

³ Trav. through United States of America.

⁴ Voy. to Hudson's Bay, p. 61.

⁵ Leland, Collectanea.

lamb; seventy meat pies; seventy dishes of veal; 104 dishes of fish; 110 dishes of roast beef; and forty loads of wheat-flour were baked into pies and bread. The liquors drank were four hogsheads of wine; eight hogsheads of punch; thirteen hogsheads of ale; and twenty hogsheads of strong beer.

At the dinner, given by Henry of Winchester, at the nuptials of his sister-in-law, Cincia, with Prince Richard, celebrated at Westminster, Nov. 23, 1243, there were no less than 30,000 dishes. In the reign of Edward the Fourth, the Earl of Warwick's brother entertained a large portion of the nobility and clergy upon being installed Archbishop of York. At this feast were consumed eighty fat oxen; six wild bulls; 200 kids; 300 hogs; 300 calves; 300 pigs; 1,004 wethers; and 4,000 rabbits: 100 peacocks; 200 cranes; 200 pheasants; 400 plovers; 500 partridges; 2,000 chickens; 2,000 woodcocks; 3,000 geese; 3,000 capons; 4,000 ducks, and 4,000 pigeons: 400 bucks, does, and roebucks; 1,506 hot venison pasties, and 4,000 cold ones; 300 pikes; 300 breams; four porpuses, and eight seals: 400 tarts; 1,000 dishes of jelly parted; 4,000 dishes of plain jelly; and 6,000 custards. There were also consumed 300 quarters of wheat; a pipe of spiced wine; 350 tons of ale; and 104 pipes of wine.

In the time of William of Rosenberg, the annual revenue of a small state was frequently expended at a marriage. This nobleman, being one of the richest in Bohemia, married Mary, Margravine of Baden. At this marriage were drank forty tons of Spanish wine; 1,100 setiers of Austrian, Rhenian, and Tyrolian wine; besides vast quantities of liquors. The festivities began on the

26th January, 1378, and closed on the first of May : during which time there were consumed 150 oxen ; 450 sheep ; 546 calves ; and 634 hogs : thirty heath-cocks ; 240 pheasants ; 2,050 partridges ; and not less than 2,130 hares. Besides these, there were 120 pieces of other game, and forty stags. Of poultry there were 3,106 capons and pullets, with 5,135 geese, garnished and attended with 30,997 eggs. The quantity of fish consumed was equally surprising ; as most of them were river fish : 675 lampreys ; 6,080 trout ; 1,820 carp ; and 10,209 pikes ; besides 350 tails of stock-fish ; 2,600 lobsters ; and 7,096 dried fish of different descriptions.

IX.

As a companion to this we may enumerate the quantity of provisions, consumed at the festival, given by the Duke of Orleans, at his chateau of Villers Cotterets, to Louis the Fifteenth, after his coronation.

There were consumed 3,071lbs. of ham ; 10,550lbs. of bacon and hog's lard ; 29,045 heads of poultry and game ; 100,809lbs. of butcher's meat ; £580 worth of sea and fresh-water fish ; 150,096 lbs. of bread ; 36,464 eggs, and 6,660lbs. of butter : 800 bottles of old hock ; 200 hogsheads of common wine ; 80,000 bottles of Champagne and Burgundy ; and 3,000 bottles of liqueurs : 800 pomegranates ; 2,000lbs. of sugar-plums ; 15,000lbs. of sweetmeats ; 65,000 oranges and lemons ; and 150,000lbs. of apples and pears : 1,500lbs. of chocolate ; 2,000lbs. of coffee, besides tea ; and 8,000lbs. of sugar.

It is said, that where Nature furnishes a guest, she seldom fails to furnish a banquet ; but profusion like this

must have caused many a father to pine for the misery of his unfortunate infants.

The wealth of the entertainer, and the magnificence of the fête, may be still further illustrated by an allusion to the linen; the number of china dishes and plates; and the gold and silver utensils. These were 900 dozens of napkins; 2,000 dozens of aprons for the various cooks, and other persons employed; with 3,300 table-cloths. There were, also, 20,000 pieces of crystal dishes, on which to serve sweetmeats, &c.; 30,000 china plates and dishes for the dessert; 115,000 glasses and decanters; with 50,000 plates, dishes, tureens, and other pieces of silver and gilt silver.

Such were the feasts of princes!—The comforts of a social family—what are they to the vile raptures of a military people? The Romans of the empire delighted in the shows of animals. In the days of the republic, Pompey was drawn in triumph by elephants¹; and Anthony by lions. Aurelian was drawn by deer; Firmus by ostriches²; Heliogabalus was sometimes drawn by four lions; then by four tigers; now by four elephants; then by four mastiffs; not unfrequently by four camels; and once—by four naked women! At one time, he caused to be collected a thousand rats; at another time a thousand weasels; and at another ten thousand mice;—all of which he exhibited to the Roman people. And, for the purpose of estimating the magnitude of the city,

¹ Bacchus seems to have set the example of being drawn by wild beasts; as Pliny says, that he triumphed in India in a chariot, drawn by elephants.—*Nat. Hist.* viii. 2.

² *August. Hist.*

he caused to be collected such a number of spiders¹, as were never collected together before, nor have ever since been seen by human eye. They weighed upwards of ten thousand pounds! He would, also, give most curious presents to those, he called his friends. Ten bears to one; ten crickets to another; to some ten camels; to others ten flies; ten ostriches; and ten pelican's eggs. To some, dead dogs; to others dead bulls; and to some, vessels full of worms, of frogs, of toads, of serpents, or of scorpions: and frequently at his feasts, he would introduce bears and pards, lions and panthers, deprived of their teeth and claws.

X.

It may here be observed, that Probus², at the time of his triumph, gave the largest show of wild beasts, that was ever witnessed in Rome³. On the first day a thousand ostriches were exhibited; a thousand chamois; a thousand stags; a thousand fallow deer; and a thousand wild boars. These the people were permitted to kill, at their own discretion. On the second day, there were let loose, in the same capacious arena, a hundred

¹ Lampridius.² Vopiscus.

³ It may not be irrelevant here to relate, that when Pompey exhibited huntings of wild beasts, at Rome, in which five hundred lions were killed, and twenty elephants; the howling of the latter was so horrible to the ears of the people, who esteemed them in such use, and of a nature, so similar to man, that they wept largely, and heaped curses upon Pompey, for such an extraordinary instance of cruelty.—Vide Dio. Cass. lib. xxxix—Augustus* exhibited thirty-six crocodiles;—and Gordian and Philip† ten camelopards.

* Dion. Cass. lib. lv.

† Jul. Capitol. Gordian iii. c. 23.

Lybian leopards; a hundred Syrian leopards; a hundred lions; a hundred lionesses; and three hundred bears! The united roar of these animals presented a savage concert, such as the world had never before heard; and such as the imagination of man has little power to conceive. Oh! lay me by the side of a waterfall; and let me listen to its murmur, rendered more sacred by the notes of a nightingale!

CHAPTER II.

RETIRED in the country at C——, or at L——, after unremitted toil in the senate, and desirous of varying your mode of life, my Lelius, send your servants into the fields. Let the collation be spread; and, surrounded by your family, and sheltered from the heat of the sun, enjoy the coolness of the wide-extending oak, and the rivulet, that waters its roots. Mount the highest of your mountains; lie down upon its mossy surface; and watch the course of the clouds; or observe the animals, bounding from one end of the hill to the other. Rise to the rock, and shudder with agreeable horror, as the goat bounds from precipice to precipice: or on the margin of a river or a lake, while every object seems to move, recline in peace within your boat, and drink in rapture, as you move along.

Nothing can be more delightful than the water parties of the Constantinopolitans, on the bosom of the Euxine, and the Marmora; or those of the inhabitants of Vevay

and Lausanne, on the Lake of Geneva. And what traveller is not captivated, as he has observed the light boats, sailing with animated parties from Gerisau to Lucerne¹; or on the two lakes,—one small and beautiful, the other extensive and picturesque,—on the east and west sides of the city of Constance? For my own part, my friend, never have I envied you more, than when you have described to me the pleasure you derived, in sailing down the Rhone from Lyons to Valence; and from Viviers to Avignon. And, after tasting all the pleasure, which the mountains of Switzerland and the vales of Savoy could afford an imagination, so elegant as yours; after visiting the sources of the Aar and the Rhine, and climbing the summits of St. Gothard and St. Bernard, you confessed, that the happiest moments, you experienced among those astonishing regions, were those, in which you sailed with the captivating Julia along the Lake of Lucerne; and at the moment, in which, as the sun was shedding its rays upon the water, you landed at the chapel of William Tell!

Of all the amusements, which Rousseau partook, when at Geneva, none were so agreeable to his taste, as that of walking along the banks, or of sailing on the bosom of the lake, which stretches to the east of that celebrated city. In the society of Thérèse, and the family of Le Luc, he spent seven of the most delightful days of his life, in coasting along the shores of that beautiful water; re-

¹ Sitting in the water at Cumana is a frequent amusement. Of a fine light night, says Humboldt, chairs are placed in the manzanaras, and men and women, lightly clothed, assemble in the river, and pass many hours in familiar conversation, or in smoking segars.

ceiving rapture at every motion of the vessel; and imbibing with that rapture all the bewitching imagery, with which, after the expiration of several years, he embellished the *Nouvelle Heloise*. In his solitary excursions he digested the plan of his *Political Institutions*; formed the ground-work of the tragedy of *Lucretia*; translated a portion of *Tacitus*; and meditated a *History of the Valois*.

II.

The climate of Italy allowing hospitalities in the open air, the Romans frequently indulged themselves, in dining in woods and grottos. The nobles of Caubul also give entertainments in their gardens¹; and even Alaric delighted in stretching his huge figure under the shade of the plane-tree; beneath which he frequently took repasts. This tree Xerxes held in such high admiration², that whenever he saw one in his march, it was his custom to halt, that he might have the pleasure of sitting under its shade, with his army encamped around it. He adorned it with bracelets and jewels, and appointed a steward to guard it from accidents.

The Cashimerians are much devoted to the pleasure of sailing on the bosoms of their lakes and rivers³. In Venice excursions of this nature are even still more delightful. There the water is smooth, the sky cloudless, and as the enthusiast glided along in a gondola, the boatmen once were accustomed to sing, to the sound of their oars, the songs

¹ Elphinstone, Caubul, 279.

² Plut.—Also, Ælian. Var. Hist. B. ii c. 14.

³ Forster's Travels.—The natives of Kin-sai too.—Vide Marco Polo, B. ii. ch. lxxviii. sect. 5.

and poems of Petrarch and Ariosto. Thus giving a fine play to the imagination, the faculty of thought was enlarged; the nerves delicately attuned; and the heart, vibrating in unison, felt itself susceptible of every elegant and virtuous impulse. "Oh! Petrarch—Ariosto—and sacred Tasso," exclaimed Da Costa, when sailing on the Brenta; "how delightful must be your feelings, even in your present mansions of immortality, when you reflect on the charm, which your poesy imparts to the brilliant moonlights of Venetian skies!" But the stanzas of Tasso, the sonnets of Petrarch, and the distichs of Ariosto, are no longer heard upon the waters of Venice.

III.

Gondolas are introduced with much effect in the grand picture of the Laguno, painted by Canaletti, once belonging to the Elector of Saxony, and lately exhibited for sale in London. How often has Da Costa glided along the Brenta, having the towers of Venice to the east, and the Tyrolese Alps to the north, listening to the notes, which floated upon the water, from the balconies of the palaces, which rise on the borders of that celebrated river! As he has thus indulged the romantic character of his nature, every scene has seemed,

—— An entrance into Paradise;
And all beyond as Fancy's. And as there,
In the cool eventide,—so soft and still,—
The little boats glided their easy way,
Midst the reflections of the sunset, all
Seemed like a convoy of departed souls
Steering their course to Heaven¹.

¹ Altered from Rinaldo and Armida.

CHAPTER III.

If the common taste of mankind lead man to derive pleasure from the representations of nature, how much more so must we suppose the influence of real scenes on the mind of the poet;—the primary qualities of whose genius, as some one has justly observed, being an eye, that can see; a heart, that can feel; and a resolution, that dares follow nature¹. Hence it is, that the first objects, which have charms for youthful genius, are those of landscape: and hence it arises, that all our more eminent poets have been strict observers of rural objects, and enthusiastic admirers of imposing scenery. For it was to primitive prospects, that the earlier writers were principally indebted, for the noble enthusiasm, by which they were distinguished. To an ardent love of Nature, therefore, may we refer their simplicity of language, chastity of sentiment, strength of thought, and beauty and sublimity of manner and conception.

Pastoral wafts us into fairy land. Reclining under the shades of thickets, we give ourselves up to the most agreeable delusions, and taste the pictures of imaginary felicity, with the more animated delight, since our palate is so seldom sated with those of reality. Plainness of language, gentleness and delicacy of expression, and a flowing and graceful cadence, ingender in our imagination

¹ Videantur omnia ex Naturâ verum hominumque fluere. Hoc opus, hic labor est; sine quo cætera nuda, jejuna, infirma, ingrata.—Quint. lib. vi. c. 2.

images of health and pictures of innocence; beautiful countries and delightful climates. All of which conspire to induce us to prefer a life of tranquillity; and to yield ourselves up to those enchanting emotions, which Nature, dressed to such a captivating advantage, seldom fails to excite. Hence it arises, that pastoral has been a favourite species of poetry in all ages:—from the time, in which Solomon wrote his exquisite song, to the days of Theocritus and Virgil; thence to Sannazarius; and lastly to Gessner.

II.

Many are the descriptions of pastoral life in the Scriptures; particularly in the histories of Abraham, of Jacob, of Joseph, of Ruth, and of David: and many are the allusions in Isaiah, Ezekiel, and Jeremiah. David was a shepherd, Amos a herdsman, and several of the apostles fishermen.

The first Greek pastoral poet was Daphnis¹, who invented the Idyllion; but as none of his works remain, Theocritus is generally esteemed the father of pastoral poetry. Blest with a lively genius, and born in a country enjoying serene skies, this poet is as much superior to Virgil in beauty, simplicity, and originality, as Virgil is superior to Ausonius, and the whole host of his literal imitators. Virgil's chief loss, in point of interest, arises out of his not having introduced some females, in the rural *dramatis personæ*.

The *Aminta* of Tasso is, with the exception of

¹ Vid. *Ælian. Var. Hist.* x. c. 18.

Milton's *Comus*, the most elegant pastoral drama in any language: and, with Guarini's *Pastor Fido*, and Bonarelli's *Filli di Sciro*¹, was frequently represented by the Italian nobility in gardens and groves, having no other scenery, than what the places, in which they were represented, naturally afforded².

Among the British, pastoral attained little of excellence from the days of Spenser, Drayton, and Browne, to the time, in which Bloomfield wrote his *Richard and Kate, the poor Blacksmith, and the Miller's Maid*. Affectation had long been substituted for passion; and delicacy and elegance for that exquisite simplicity of language and sentiment, which constitutes the charm of this delightful species of poetry. Phillips is but an awkward appropriator of Virgil's imagery; and an unsuccessful imitator of Spenser's phraseology. As a pastoral, Milton's *Lycidas*, too, notwithstanding the applause, that has been heaped upon it, is frigid and pedantic; while his *Epitaphium Damonis*, boasting many agreeable passages, merely denotes the elegance of an accomplished scholar. Pope is too refined; his versification too measured; and his ideas

¹ Du'Bos calls Fontenelle's *Plurality of Worlds* an eclogue. The descriptions, says he, and images, drawn by the personages, are very suitable to the character of pastoral poetry: and among those images there are several, which Virgil himself would willingly have adopted.—Vid. *Crit. Reflex.* i. c. 22. That astronomy is a subject well adapted to pastoral is certain; since the first astronomers were shepherds.

² We are assured by Rosinus, that plays were acted under the shades of trees, long before they were performed in theatres. It is certain, that shepherds used to sing and recite their pastorals in those situations; and hence Cassiodorus derives the word *Scena*. In Greece they were frequently performed in the open air, and in the day-time.

little more than derivations from the more polished and courtly passages of his Mantuan and Sicilian masters. He addresses the genius of the Thames, rather than of the Avon; and adapts his sentiments, more to the meridians of Hagley and Stowe, than to the meadows of Gloucestershire, or the vales of Devon.

III.

The Gentle Shepherd of Fletcher, however, may be placed in competition with its prototype by Guarini: the pastoral songs of Burns, and other Scottish poets, are equal to those of any other age or nation: and the four pastorals of Shenstone are even superior to any in Pope, in Virgil or Theocritus. But none surpass the mild and captivating Gessner; whose simplicity and tenderness have power to animate the bosom of age, and to refine the passions of the young. Superior to the rural poets of France and Spain, of England, Scotland, and Italy, he united the elegance of Virgil to the simplicity of Theocritus; and decorated Nature, by adopting the manners of the golden age. His Death of Abel is almost worthy the pen of Moses; his First Navigator combines all the fancy of the poet, with the primeval simplicity of the patriarch; and his Idyls are captivating to all, but the pedant and the sensualist. It was his family, which rendered the genius of Gessner so irresistibly engaging. His wife and his children animated his heart; and he dipped his pen, as it were, in their bosoms. While we are reading, we seem to be gazing on the pictures of his imagination; but we are, in reality, witnessing passages in his life. One of his daughters chances to visit a poor woman out of charity. Gessner is

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impressed with her intention, and immediately writes an idyl, in which one Zephyr says to another, "Why flutterest thou here, so idly among the rose bushes?"—"A maiden will soon pass along the path: she is as lovely as the youngest of the Graces. At peep of dawn, she repairs with a well-filled basket to the cot, which stands on yonder hill. See! That is the cot; the mossy roof of which is now gilded by the rays of the sun. In that cot dwells a female, afflicted with sickness and poverty. She has two infants, both of whom would weep with hunger by the side of her bed, did not Daphne afford them relief and consolation, every day. She will return by this very path; her cheeks glowing with pleasure, and tears of sympathy gemming her eyes. In this rose bush I wait till I perceive her coming. When she issues from the cottage, I fly to meet her, laden with perfumes. I fan her cheeks, and kiss the dewy pearls from her eyes. This is my employment."

IV.

In this manner, Gessner rendered all the more agreeable incidents of domestic life subservient to his genius. Upon recovering from a fit of illness, he composed his idyl of Daphnis and Chloe; in which, depicting the anxiety of children, at the dread of losing their father, they indicate their affection, by offering a sacrifice of all they possess; accompanying their offers with language the most innocent and engaging.

Something analogous occurring in the canton of Zurich, Gessner wrote that history of the wooden leg, which he calls a Swiss Idyl; but which is infinitely superior to any idyl in Theocritus, or any bucolic in Virgil.

What was Geassner's wish? All that a delicate imagination might desire to possess! A cottage overhung by walnut trees; doves flying among the boughs; a bee garden, hedged with hazels; and, at each corner, a bower formed of vines. Behind the garden a meadow; and before it a grove of fruit-trees: in the midst of which a small lake, in the centre of which an island, containing an harbour. On the south side of the orchard a vineyard; and on the north a field waving with corn. "With such an habitation," says the poet, "the richest of monarchs, when compared with myself, would be comparatively poor."

V.

The first pastoral poem, exhibited on the stage, was the *Arethusa*, by Lollio; the second, the *Sacrificio*, by Beccari; the third was *Lo Sfortunato*, by Arienti; the fourth the *Aminta*; and the fifth *Il Pastor Fido*. So much was the *Aminta* admired, that, within a few years after its first appearance, Italy had no less than eighty dramatic pastorals; few of which, however, possessed merit; except Bonarelli's *Filli di Sciro*, and Ongaro's *Alceo*. The first pastoral comedy is said by some to have been written by Tansillo; by others the honour is given to Politian.

Fontenelle considered pastoral the oldest species of poetry; because the occupation of a shepherd was the oldest employment. Hence Boileau personified it, as a nymph at a feast of shepherds, adorned with ornaments, gathered from the fields and meadows. Much more plausible is the idea of Fontenelle, than that of Rapin; who fancifully endeavours to trace the origin of the pastoral drama to the Cyclops of Euripides!

"Nothing," says a celebrated traveller, "delights me

so much as the inside of a Swiss cottage. All those I have visited convey the liveliest images of cleanliness, ease, and simplicity; and cannot but strongly impress on the observer a most pleasing conviction of the peasant's happiness." With such models constantly before him, it is no subject for astonishment, that Gessner should be capable of painting such exquisite companion pieces. But for a man, bred in the school of dulness, as a country town invariably is; associating with players; and residing, for the principal part of his life, in all the dust and poison of a city, how much is our wonder and admiration excited, when we read the delineations of pastoral manners, drawn in several dramas of that creator of worlds, and delineator of passions,—Shakespeare. That a master, so skilled in the minute anatomy of the heart, should be capable of divesting himself of all that fatal knowledge to sound "wild wood notes," worthy of the reed of Tasso, is, of itself, a singular phenomenon; and proves our English bard to be superior to Euripides.

As Colonna was walking, one day, in Mecklenburgh Square, he met the poet Bloomfield. They had not seen each other for two or three years; and Colonna engaged him to breakfast the next day. As they were talking over their coffee, Colonna inquired of his guest, whether he had been engaged lately in any literary pursuit? "No," returned Bloomfield, "my health has been declining; and my anxieties have prevented me from attending to literary labour of any sort. To write," continued he, "we must be tranquil!"—"Ah!" returned Colonna, "to write, with any degree of effect, we must, indeed, be tranquil. And yet, after all, it is misfortune, which gives that solemn tone to the feelings, which impresses the mind so

deeply.”—“To paint the manners and occupations of rural life,” said he again, “the mind, or at least my mind, must enjoy tranquillity.” Bloomfield pines;—and General Delancey enjoys two thousand a year!

CHAPTER IV.

THERE is no occupation so fascinating to the imagination, as that of the shepherd. This chiefly arises from the simplicity with which shepherds are introduced as actors on the theatre of scripture; where allusions to patriarchal manners are so frequently occurring. It is a mode of life, which, in some climates, must indeed be highly delightful.

Come hither, come hither,—by night and by day,
We revel in pleasures, that never are gone:
Like the waves of the summer, as one dies away,
Another as sweet and as shining comes on.

Moore.

Job had 7000 sheep; 3000 camels; 500 yoke of oxen; and 500 she-asses¹: and these were doubled at the end of his trial². He was the greatest proprietor in all the East. Jacob, too, must have had large flocks and herds³; since he sent to his brother Esau, as a peace-offering, no less than 200 she-goats and 20 he-goats; 200 ewes and 20 rams; 30 milch camels, with their colts; 40 cows; 10 bulls; 20 she-asses, and 10 foals.

Moses kept sheep on Mount Horeb: he had fled

¹ Ch. i. v. 3.

² Ch. xlii. v. 12.

³ Gen. xxxii. v. 14.

from before Pharaoh, and was sitting by the side of a well, when the daughters of Midian came to draw water for their father's flock. When they arrived at the well, the neighbouring shepherds came to drive them away: but Moses stood up and assisted them. When these young maids returned to their father's house, they told him of the assistance they had received from Moses. Upon hearing this, Jethro invited the Egyptian exile to his board; married him to his daughter Zipporah; and gave him charge of all his flocks. These flocks Moses kept on Mount Horeb; where the God of the Israelites appeared to him in a burning bush; and where he received the command to deliver the children of Israel from the bondage, beneath which they laboured in the land of Egypt.

II.

Homer calls kings shepherds of the people; and the Messiah is represented as the shepherd of the human race. "Tell me, oh thou, whom my soul loveth, where thou feedest; where thou makest thy flock to rest at noon? If thou know not, thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents¹." In Isaiah², "Jehovah in his goodness shall feed his flock like a shepherd; he shall gather the lambs with his arm; carry them in his bosom; and gently lead those that are with young." In the Psalms³, the royal poet exclaims, "The Lord is my shepherd; I shall not want: he maketh me to lie down in green pastures; he leadeth me beside the still waters.

¹ Song of Solomon, ch. i. v. 7, 8.

² Ch. xl. v. 11.

³ Ps. xxiii. 1, 2.

He restoreth my soul." In Ezekiel the prophet reproves bad shepherds. These are represented as feeding themselves, and giving no food to their flocks: as clothing themselves with their wool; as neglecting the sick; neither binding up the wounds of those that are injured; nor searching for those that are lost. In St. Matthew¹, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand; but the goats on his left."

The following passage, too, occurs in Mrs. Barbauld's admirable Hymns for Children. Thus the association begins in the earliest period of life.

"Behold the shepherd of the flock, he taketh care for his sheep, he leadeth them among clear brooks, he guideth them to fresh pasture; if the young lambs are weary, he carrieth them in his arms; if they wander, he bringeth them back.

"But who is the shepherd's Shepherd? who taketh care for him? who guideth him in the path he should go? and, if he wander, who shall bring him back?

"God is the shepherd's Shepherd. He is the Shepherd over all; he taketh care for all; the whole earth is his fold; we are all his flock; and every herb, and every green field is the pasture, which he hath prepared for us.

"God is our Shepherd, therefore we will follow him; God is our father, therefore we will love him; God is our king, therefore we will obey him."

¹ Ch. xxv. 31.

III.

In the earlier ages of Greece, shepherds were held in great esteem. Their names were given to Mounts Cithæron and the Caucasus: and in Egypt that of the shepherd, Philistis, was given to one of the pyramids. Homer has many allusions to this agreeable life. In one place he compares a general marshalling his army, to a shepherd gathering his flock¹: in another, the clamour of a multitude to the bleating of sheep, standing to be milked²: and in a third passage a general, surveying his troops, to the delight of a shepherd leading his flock to the mountains³. Similar passages occur in Tasso, in Ariosto, and in Camöens.

Boccalini has frequently illustrated his subjects by references to flocks and herds. In one instance he makes sheep and shepherds illustrate the maxim, that the best means to make nations quiet, humble, and obedient, is to afford them all possible opportunities of becoming rich⁴. In another he draws a moral from the circumstance of the sheep having sent ambassadors to Apollo to request being allowed long horns and sharp teeth⁵. And in a third advertisement he makes Apollo declare, that he loved husbandmen and shepherds far better than nobility⁶.

The Afghauns are stated to be extremely partial to a pastoral life. They enter upon it, says an accomplished traveller⁷, with pleasure, and abandon it with regret.

¹ Il. book ii.² Il. book iv.³ Il. book xiii.⁴ Adv. from Parnassus, lxvii. E. of Monmouth, p. 84. Ed. 1674.⁵ Adv. lxxxviii.⁶ Adv. xcii.⁷ Elphinstone.

The shepherds are emancipated from control; a few families, closely connected by blood and interest, associate together; and they require no magistrate. Feeling the charms of independence, they lead a life of ease. Their flocks supply them with almost every thing they want; and the frequent change of scene, with hunting and guarding their flocks, gives variety to their lives, and affords relief from the listlessness of monotony.

IV.

The Guanchos of the Canary Islands have a curious opinion, in respect to the efficacy of the bleating of lambs and sheep¹: when they want rain, therefore, they collect their flocks into one spot. Then they separate the lambs from the ewes; upon which both set up a violent bleating, which the Guanchos imagine will induce the Deity to favour them with rain.

The Murtats of the Crimea keep numerous flocks of goats; while the Coriaks, wandering along the north-east sea of Okotska, devote themselves to the pasturing and breeding of deer. Some chiefs have not less than 5000. The sheep of Zaara, in the states of Tunis, are as large as fallow deer: in Zetland and in Zealand the shepherds pull the wool from them, instead of shearing; believing that practice to be the better method of making it grow of a fine quality. In Japan there is neither a sheep nor a goat. In the Taurida, they are, on the contrary, so numerous, that flocks extend even to 50,000: and he is but a common proprietor, who has a flock of only 1000.

¹ Astley's Voy. vol. i. p. 549.

In Iceland they are not numerous; but every flock has a trained ram, which, let the night be ever so dark and tempestuous, leads the sheep to their fold. In many countries shepherds know the countenances of every sheep; and among the Peruvian mountains, they not only observe their increase and decrease, but keep a strict account of the day on which every lamb is ewed; and on which every sheep dies.

Pales, the Roman goddess of shepherds, and whose annual festival was on the 21st April, was unknown to the Greeks; whose chief rural deity was PAN;—a name synonymous with universal nature. When the Tuscan and other Italian peasants wanted a good crop of corn, they offered ears of corn; and when a good vintage, branches of grapes: but if they desired a good lambing season, they offered large pails of milk.

In the early ages of mankind, says Porphyry, every man was a priest in his own family; and the only sacrifices were fruits and vegetables. A few vestiges of this patriarchal mode of life still remain. They are found in Java; in some parts of America; and even in Greenland; where examples are occasionally presented of the manners and customs of ancient times.

. It is curious, however, to remark, that countries, once occupied chiefly by shepherds, are in the present age occupied in the same manner. It is not thus with the other pursuits of life. The Dutch now live like gardeners, and fishermen; their Batavian ancestors like herdsmen: and the Britons, once living like hunters and hewers of wood, are now merchants, manufacturers, and agriculturists.

V.

It is also curious to remark, that the hunting and shepherd states¹ were never known to exist in any quarter of the torrid zone. But in Tartary they have prevailed from the earliest ages: and it is said, that when Ghengis Khan conquered China, there was a deliberation in his council, as to the propriety of destroying all the Chinese; in order that the whole of that immense empire might be converted into pastures for flocks and herds.

So agreeable is the shepherd's life, that even Jews have taken to it. In the government of Cherson² there is a body of them, consisting of four thousand; who, having left their native trades in Poland, cultivate the soil, given them by Alexander, emperor of Russia; and live in the patriarchal manner of former ages.

Spenser seems to have taken great pleasure in painting this mode of life.

The time was once, in my first prime of years,
 When pride of youth forth pricked my desire,
 That I disdained amongst mine equal peers
 To follow sheep and shepherd's base attire.
 For further fortune then I would inquire;
 And leaving home, to royal court I sought,
 Where I did sell myself for yearly hire,
 And in the prince's garden daily wrought:
 There I beheld such vainness, as I never thought!

¹ Kaims, i. p. 103. Second Ed.

² Solomon, the converted Polish rabbi, Letter to the Rev. C. S. Hawtrey, dated Kremenchug, May 24, O. S. 1819.

With sight whereof soon cloy'd, and long deluded
 With idle hopes, which them do entertain,
 After I had ten years myself excluded
 From native home, and spent my youth in vain,
 I gan my follies to myself to plain,
 And this sweet peace, whose lack did then appear.
 Though back returning to my sheep again,
 I from thenceforth have learned to love more dear
 This lowly quiet life, which I inherit here.

Faerie Queene, B. vi. Cant. ix. St. 24, 25.

VI.

In Spain the country has received great injury, not so much from the number of Merino flocks, as from the custom, which has prevailed, for many centuries, of traversing every year the plains and mountains of the two Castiles, Biscay, and Arragon; Leon, Estremadura, and Andalusia. In these peregrinations, they do so much injury, that in one province (Estremadura), there are only 200,000 inhabitants; when it is capable of maintaining upwards of two millions. In 1778 there were seven flocks, which amounted in number to no less than 220,000¹. Of these the Duke of Infantado had one flock, consisting of forty thousand; the six remaining flocks consisted of thirty thousand each; belonging to the Countess of Campo Negretti; the Marquis Perales; the Duke of Bejar; and the convents of Guadaloupe, Paular, and the Escorial.

The mesta seems to have obtained, also, in ancient Italy; for the shepherds used to drive their flocks into Calabria in summer, and into Lucania in winter. This

¹ Dillon, Trav. Spain, p. 47, 4to.

is what Horace probably alludes to, when he says that his sheep fed in *agris longinquis*¹. In ancient Britain, too, the shepherds, called *Ceangi*, traversed the plains with their flocks and herds; and vestiges of them² remain even to the present day.

CHAPTER V.

ZENO³ was accustomed to call the vine, “the flower of beauty.” The painter says, “open thine eyes, and I will delight thee;” the philosopher, “attend, and I will instruct thee;” the musician, “listen, and I will subdue thee.” The passions of the soul, assuredly, are more obsequious to music than to any other art. This power to subdue has procured music, it must be confessed, too much attention in this age of flippancy and refinement. Young ladies play airs, as spiders spin cobwebs—to catch flies. The flies are caught. But Crabbe shall tell us the result. “Full well,” says he,

“Full well we know, that many a favourite air,
That charms a party, fails to charm a pair.
And as Augusta play’d, she look’d around,
To see if one was dying at the sound.
But all were gone—a husband, wrapt in gloom,
Stalk’d careless, listless, up and down the room!

Music gives an ambrosial character to every thing. But of all instruments the Eolian harp, for a time, gives the

¹ Epist. viii. l. 6.

² Baxter, Gloss. Britt. p. 75.

³ Diog. Laert. lib. vii. sec. 23.

greatest play to the imagination of the poet¹. Nature operates upon this instrument invisibly; and the soul seems at one moment to be wafted to the empyrean; at another it is hushed into the melody of tranquillity;—sounds become, as it were, embodied; and the soul almost visible.

It has been justly observed, that of all relaxations for the poor, the most delightful would be that of music. This art it is, that gives such a charm to the winter evenings of the French and German peasantry. A taste of this kind it would be wise in masters and magistrates to encourage; since it would tend to soften their hearts, and civilize their manners. The German with his flute, the Frenchman with his violin, the Spaniard with his guitar, and the Italian with his mandolino, are far more graceful to the imagination, than whole groupes of English boxers and wrestlers. One day, it may be hoped, English lands may be more equally divided; small farmers again be known; the peasantry again smile; have

¹ The Javanese* have a tradition, that their first idea of music arose from the circumstance of some one of their ancestors having heard the air make a melodious sound, as it passed through a bamboo tube, which hung accidentally on a tree, and was induced to imitate it. Thus they fable that music came from Heaven. In some of the Austral Asian Islands they have a curious species of Eolian instrument, formed of bamboo. Mons. Labillardiere listened to one hanging vertically by the sea-shore. It elicited some fine cadences, intermixed with discordant notes. "I cannot convey a better idea of this instrument," says he†, "than by comparing its notes to those of the Harmonica."

* Raffles' Hist. Java, i. p. 472.

† Voy. in Search of La Perouse, by D'Entrecasteaux. Vol. i. 349—350.

cottages, resembling those of Java¹: and that each cottage may have a garden, a well, a few fruit-trees, three or four hives of bees, and a right of cutting fuel on heaths and commons. These,—added to the pleasure of hearing

¹ “The cottages in Java are never found detached or solitary ; they always unite to form villages of greater or less extent, according to the fertility of the neighbouring plain, abundance of a stream, or other accidental circumstances. In some provinces, the usual number of inhabitants in a village is about two hundred, in others less than fifty. In the first establishment of a village on new ground, the intended settlers take care to provide themselves with sufficient garden ground round their huts for their stock, and to supply the ordinary wants of their families. The produce of this plantation is the exclusive property of the peasant, and exempted from burden ; and such is their number and extent in some regencies, that they constitute perhaps a tenth part of the area of the whole district. The spot surrounding his simple habitation the cottager considers his peculiar patrimony, and cultivates with peculiar care. He labours to plant and to rear in it those vegetables, that may be most useful to his family, and those shrubs and trees, which may at once yield him their fruit and their shade ; nor does he waste his efforts on a thankless soil. The assemblage of cottages, that compose the village, become thus completely screened from the rays of a scorching sun, and are so buried amid the foliage of a luxuriant vegetation, that at a small distance no appearance of a human dwelling can be discovered ; and the residence of a numerous society appears only a verdant grove, or clump of evergreens. Nothing can exceed the beauty or the interest, which such detached masses of verdure, scattered over the face of the country, and indicating each the abode of a collection of happy peasantry, add to scenery otherwise rich ; whether viewed on the sides of the mountains, in the narrow vales, or on the extensive plains. In the last case, before the grain is planted, and during the season of irrigation, when the rice fields are inundated, they appear like so many small islands, rising out of the water. As the young plant advances, their deep rich foliage contrasts pleasingly with its lighter tints ; and when the full-eared grain, with a luxuriance that exceeds an European harvest, invests the earth with its richest yellow, they give a variety to the prospect, and afford a most refreshing relief to the eye. The clumps of trees, with which art attempts to diversify and adorn the most skillfully arranged park, can bear no comparison with them in rural beauty, or in picturesque effect.”—*Raffles’ Java*, vol. i. p. 81, 82. 4to.

their children modulate¹ on some rustic instrument,—it would rejoice my heart to see, and please my soul to hear².

But many of our country gentlemen,—I do not speak in wantonness,—seem to be afraid to let a poor man read; they seem to wish to make him a beast of burthen; they

¹ Whatever a musician has to do is comprised in the simple word “modulation.”—Augustine de Music, lib. i. Macrobius sums up the beneficial effects of music in a single passage. “Dat somnos adimitque, nec non curas immitit at retrafit, iram suggerit, clementiam suadet. Corporumque quoque morbis medetur.”—In Somn. Scipionis. lib. ii. c. 2.

² I presume to take the liberty of warning the gentry of this country to beware of the arguments, employed by some superficial economists of the present day. In the whole history of human imperfection, throughout the entire body of political ignorance, and in all the works, ancient or modern, which have the smallest reference to the happiness of nations, there is no passage so entirely heartless, so completely offensive in a moral view, and so diametrically opposite to the benevolent spirit of the Christian code, as the following canon. It is, in fact, one of the most atheistical and detestable doctrines ever broached: and it is a passage which Mr. Malthus ought immediately to cancel.—“A man, who is born into a world, already possessed, if he cannot get subsistence from his parents, on whom he has a just demand, and if the society do not want his labour, has no claim of right to the smallest portion of food; and, in fact, has no business to be where he is. At Nature’s mighty feast there is no vacant cover for him. She tells him to be gone, and will quickly execute her own orders, if he does not work upon the compassion of some of the guests. If these guests get up, and make room for him, the order and harmony of the feast is disturbed.”—If this system is to be adopted, adieu to all the comforts of the poor; and an equal adieu to all the respectability of the rich.

A few words as to mendicants;—but, a paper has lately appeared on modern improvements, which anticipates, in a great measure, all I would say: and as it is written with great elegance, and true Christian feeling, I shall quote it.

“The Society for the Suppression of Mendicity is another boasted institution of these cold-hearted days. It would annihilate the race of beggars, and remove from the delicate eye the very form and aspect of misery. Strange infatuation! as if an old class of the great family of man might be cut off without harm! ‘All are but parts of one stupendous whole,’ bound

hate to see him smile ; and then they call him lazy, insolent, and ungrateful.—Ungrateful for what?—Surely every man ought to be able to live by his labour : nor ought he to receive that in charity, which is his right by birth. Of all the wretches upon English ground, there is not a more offensive nuisance to a neighbourhood, than a vain, heartless, arrogant, consequential, country squire !

II.

In some parts of North Wales the women used to assemble at each other's houses, or under some large tree, in summer, and spin their woollen yarn, having a harper to amuse and delight them. The harp is still in frequent use in that country, though in South Wales it is almost unknown : and no traveller of taste but remembers with

together by ties of antique sympathy, of which the lowest and most despised are not without their uses. In striking from society a race, whom we have, from childhood, been accustomed to observe, a vast body of associations and gentle thoughts must necessarily be lost for ever. The poor mendicants, whom we banish from the earth, are the best sinecurists to whose sustenance we contribute. In the great science,—the science of humanity,—they not rarely are our first teachers : they affectingly remind us of our own state of mutual dependence ; bring sorrow palpably before the eyes of the prosperous and the vain ; and prevent the hearts of many from ‘utterly losing their nature.’ They give, at least, a salutary disturbance to gross selfishness, and hinder it from entirely forming an ossified crust about the soul. We see them, too, with gentle interest, because we have always seen them, and were accustomed to relieve them in the spring-time of our days. And if some of them are what the world calls impostors, and literally do ‘beguile us of our tears,’ and our alms, those tears are not shed, nor those alms given, in vain. If they have even their occasional revellings and hidden luxuries, we should rather rejoice to believe, that happiness has every where its nooks and corners, which we do not see ; that there is more gladness in the earth, than meets the politician's gaze ; and that Fortune has her favours, ‘secret, sweet, and precious,’ even for those, on whom she seems most bitterly to frown.”

pleasure the national tunes, he has heard at the various inns, at which he has been entertained¹.

The Scotch peasantry are attached to their bagpipes; and the superior orders are so delighted with music, that it is said alone to have the power of making them enthusiasts. Previous to the rebellion in 1745, the Highlanders used to assemble at each other's cottages, and listen with delight, of a winter's evening, to those fragments of Gaelic poetry, from which Macpherson composed those poems, now dignified by the name of Ossian. These

¹ The British bards * sung the brave actions of their chiefs to the sound of the lyre; and the Scythians † to those of the harp, which they are supposed to have invented.

At the time of Archbishop Baldwin's itinerary through Wales, there was a harp in every house of respectability throughout the principality. The utmost hospitality prevailed; the dishes, plain and simple, were placed on mats; their platters were full of herbs; the family waited while the guests were served; universal good humour prevailed; and the art of playing on the harp was preferred to all other descriptions of learning ‡. In the art of singing, these artless sons of nature seem to have had even a knowledge of counter-point, for they sung in as many different parts as there were voices, which united in one consonance in organic melody§: a custom which prevailed at the same period in Britain beyond the Humber.

Blackstone || informs us, that in some manors copyholders were bound to hedge the lord's grounds, to top his trees, and reap his corn: in return for which he gave them meat and drink, and not unfrequently engaged a minstrel for their diversion. He quotes also an instance of the same kind in the kingdom of Whidah ¶, in South Western Africa, where the people in the king's field are entertained with music during all the time of their labour. In many parts of England, and Wales too, farmers employ fiddlers to play in the field, while men are reaping wheat or mowing barley.

* Ammian. Marcellinus, lib. xv. c. 9. Diod. Sic. v. 31.

† Pelloutier Hist. des Celtes, c. 9. p. 360. in notis.

‡ Girald. Camb. ii. 293. Hoare. § Girald. Camb. p. 320.

|| B. ii. c. 6. ¶ Mod. Univ. Hist. xvi. 429.

fragments were, not unfrequently, sung to national airs. Genuine Scotch music owes the peculiarity, by which it is distinguished, to its containing the fourth and the seventh of the modern diatonic scale of music. The same system of intervals¹ is said to distinguish the music of Japan and China.

If—as ancient sages ween,—
 Departed spirits, half unseen,
 Can mingle with the mortal throng;
 'Tis when from heart to heart we roll
 The deep-ton'd music of the soul,
 That warbles in our Scottish song.

Leyden.

III.

The Dervises of the East hold the flute to be the most sacred of instruments; because the shepherds of the Old Testament sung hymns to it. The Turks and Moors are partial to their cymbals and dulcimers; and the Greeks are still delighted with their lyres and flutes. They are indeed so partial to music², that they seldom hear a nightingale, but they stop to listen to it.

How delightful, too, in former times, was it to hear the violins of the peasantry in France; and not unfrequently to hear them sing anthems in the open air at the doors of their cottages! The Russian airs resemble Italian ones so much, that when Kotzebue heard an Italian, at any time, sing in the fields, he almost imagined himself transported into Russia. This similitude has been attributed to the airs of both countries having been originally derived from the ancient Greeks.

¹ Maccullech.

² De Guys, vol. iii. 83.

Even the Americans begin to relish music. In the time of Brissot they were accustomed to sit with their families on benches in the front of their houses, enjoying the placidity of the summer's evenings:—a patriarchal picture now seldom witnessed in that land of sordid impulses. But the back-settler, in the midst of boundless forests, cheers the hours of leisure and of winter frequently with an old violin: and the boatmen, plying from La Prairie to Montreal, amuse themselves and their passengers, across the Saint Laurence, singing, in full chorus, songs in French¹: keeping time with their oars; and pausing at the end of each stanza; when the thread of the song is resumed by the steersman.

IV.

How far superior are those pictures by Italian masters, which represent peasants, dancing by the light of the moon, to the merry-makings of a Dutch painter, or even Wilkie's Penny-wedding! Claude frequently embellishes the most lovely of his landscapes with similar groups. The vintage in France is a season sacred to the poet and the painter; it was equally so in ancient Greece; and few of its pictures were more agreeable to the imagination than those, describing the young of both sexes dancing; while a youth in the midst of them was tuning the fate of Linus. After dancing a short time, the whole circle suddenly stopped, took up the melody, and answered in chorus.

Lucian informs us, that in his time a shepherd was

¹ Palmer's Trav. Amer. p. 210. -

accustomed to place himself in the midst of his companions, who danced round him, while he played upon the flute. At length the shepherd began to dance as well as to play, and then the whole party exhibited the most elegant positions; and the evening passed as if it were consecrated to Apollo. Maximus Tyrius¹ even ascribes the origin of the drama to the songs and dances of husbandmen, at the close of their harvests: and one of the most beautiful subjects, found at Herculaneum, represents a young villager, leaning on a pitcher near the margin of a fountain. A shepherd, passing with his flock, stops and plays an air on his pipe; while the villager seems to listen with timid and breathless rapture.

But, for the most part, the simple words “my own” have more charms for mankind, than all the pieces of Mozart or Handel; a gold cup than a statue of Canova; and men give more honour to a peer, than to a poet of the first order. These errors will, one day, pass away.

Strabo relates, that as a musician was employing his talents, in the streets of Lassis, a town chiefly inhabited by fishermen, a crowd collected around him, and seemed to enjoy his music with no little delight. At length the signal being given, that the fish-market was open, all the fishermen left him but one, who was deaf. When the musician saw only one remaining, he began praising his taste, and admiring the pleasure with which he seemed to listen to the piece he had played; when the rest of his companions had precipitately left him, upon hearing the first bell. “What!” said the fisherman, “has the bell rung?”

¹ Dissertat. p. 437.

By Jupiter, I did not hear it!" and off he ran after his brother fishermen.

V.

Haydn always spoke of those solitary hours, he had passed in his garden, and in musical application, as the happiest of his life. Mozart, to his other qualifications, loved Nature in her most beautiful aspects. Gifted with talents, equalled only by Haydn, and surpassed only by Handel, he lived in a garden, in the suburbs of Vienna; where he enjoyed every fine evening of summer: attending to his flowers and shrubs; enjoying the delicious coolness of the air; in the society of his wife and friends, whom he frequently delighted with playing over to them the pieces of music, he had recently composed

Pergolesi died in 1733; Metastasio in 1782; Mozart in 1792; Cimarosa in 1801; and Haydn, the creator of symphony, in 1809. Cimarosa composed best, when surrounded by his friends; Paesiello in bed; Sacchini in the society of his mistress; but Haydn in the solitude of his chamber. While listening to the harmonies and melodies of these composers, we seem to realize the sentiments of those Hindoos, who explain their love of music, by asserting, that it recalls to mind the music of paradise, which they had heard in a pre-existent state.

A taste for melody is almost universal; a taste for harmony is but slowly acquired. Melody delights us in youth; harmony gratifies us in manhood; but age recurs to melody, because it associates the spring of life with the winter of age. Bombet¹ distinguishes the several eminent

¹ P. 301.

composers of Germany and Italy, by associating them with painters. Haydn he calls the Tintoret of Music; Pergolese he associates with Raphael; Sacchini with Corregio; Hesse with Rubens; Paesiello with Guido; Piccini with Titian; and Mozart with Domenichino. Durante has been styled the Leonardo da Vinci, and Handel the Michael Angelo of music.

VI.

The musical instruments, now in use in Greece, are the lyre, lute, bagpipe, tamboura, monochord, pipe, pipe of Pan, and cymbals¹. The pipe of Pan is generally the instrument of the peasants. In some of the valleys in Sweden, the pipe, resembling the old English flute, is used: among the Finlanders the harpu, with five strings. Their national melody is the Runa; and no inconsiderable number of Runic songs² are the production of Finnish female peasants. The Laplanders, on the contrary, are such entire strangers to music³, that they have not a single instrument.

There is not a finer collection of objects in the whole circle of visible nature, than a view of the ocean on one side, and of the harvest moon, rising from among purple clouds over the summit of a gigantic range of mountains and rocks, on the other. And yet how much solemnity does this assemblage acquire from the murmuring of the waves, softly laving the beach in autumn, or of the

¹ Dodwell's *Greece*, vol. ii. p. 493, 4to.

² Acerbi.

³ Clarke *Scandinavia*. p. 440.

billows, rudely rushing against the rocks in winter. The former of these scenes, too, is magically improved by that interest, which can be lent to it by the flute, the pipe, the flageolet, or the shepherd's reed. As Barrow¹ was ascending Mount Teneriffe, the impressive scene was heightened by the presence of a storm, during the intervals of which were heard the sounds of the guides and muleteers, singing in full chorus the midnight hymn to the virgin.

CHAPTER VI.

THE concord of sounds is not more grateful to the genuine lover of music, than Nature, exhibited in all its grace of drapery, is to the generality of mankind. So common is this propensity,—particularly with that part of the community, who are young and of good dispositions,—that there is scarcely a writer of romance, who does not attempt to gratify it. Hence our romance writers frequently select, as the theatres of action, the forests of Germany, the vales of Languedoc, the mountains of Switzerland, the plains of Tuscany, or the delightful environs of Rome, Naples, and Palermo. For elegance of taste and sentiment, for the variety and strength, the beauty and force of her descriptions, Mrs. Ratcliffe,—bred

¹ *Voy. to Cochin China*, p. 43, 4to.

in the schools of Dante and Ariosto, and whom the Muses recognise as the sister of Salvator Rosa,—stands unrivalled in her department of romance. It is impossible to read this enchanting writer, without following her in all her magic windings. If she traverse the tops of the Pyrenees, along the romantic plains of Gascoigny, or coast the odoriferous shores of Languedoc ; up the mountains of Switzerland, or down the vales of Savoy ; we are never weary of the journey. If she lead us through a forest, at morning, evening, or in the gloom of night, still are we enchained, as with a magic girdle, and follow from scene to scene, unsatiated and untired.

II.

Rousseau confesses, that when he was forming the plan of his *New Heloise*, he was anxious to select a country, which should be worthy of his characters. He was, in consequence, some time before he could finally determine upon the province, in which he should lay the scene of that celebrated romance. He successively called to mind the most delightful spots that he had seen ; but he remembered no grove sufficiently charming ; no glen sufficiently beautiful. The valleys of Thessaly would have fixed his wavering thought ; but those valleys he had never seen : and, fatigued with invention, he desired a landscape of reality, to elicit his descriptive powers, and to operate, as a point, on which he might occasionally repose a strong, vivid, and excursive imagination. At length, weary of selection, he fixed upon those vales, and upon that lake, which in early life had charmed his

fancy, and formed his taste. Who has not beheld the pictures of his youth, in the first part of his Confessions? and who has not been captivated with the description, he has given, of Geneva and Vevay, the Lake of Lausanne, and the orchard of Clarens? While the remembrance of his journey from Annecy to Turin; the wild and picturesque landscapes of Vevay; the torrents, dark woods, and mountains of Chambray; with the hermitage of Montmorency, were, at all seasons of his life, the most flattering to his imagination.

III.

In general description Homer was as great a master, as in the sublime departments of his art. What can be more admirable, than the scenes of harvest and the vintage, with which he has embellished the eighteenth book of the *Iliad*? As to his gardens of Alcinous, I must take the liberty of observing, that, as they seem to have exhibited an union of the modern kitchen garden of Italy, and the ancient orchard of Greece, they are no more to be compared with Milton's Garden of Eden, than a Dutch landscape is to an Italian one.

Hesiod has many descriptions of rural scenery; sketched with all the truth and simplicity of Nature. He deserves the elegant encomia of Heinsius. There are also some fine specimens of landscape painting in Apollonius Rhodius; particularly in those terrific scenes, which announce the approach to Tartarus. It is curious, however, that though Greece had so many poets, and so many objects, which conspire to form the poet, yet none

of them, except Hesiod and Aratus, have left any particular indication of their having derived any vivid satisfaction from them. Nor have they left any poem, that can vie with the *Fleece of Dyer*; the *Cyder of Phillips*; Drayton's *Polyolbion*; Grongar Hill; Beattie's *Hermit*; Pope's *Windsor Forest*; or Thomson's *Seasons*.

IV.

Among the Latins, Virgil excels in the delineation of particular, and Lucretius in that of general landscape. What a passage is the following!

Inque dies magis in montem succedere sylvas
 Cogebant, infraque locum concedere cultis :
 Prata, lacus, rivos, segetes, vinetaque læta
 Collibus, et campis ut haberent, atque olearum
 Cœrula distinguens inter plagâ currere posset
 Per tumulos, et convalleis camposque profusa :
 Ut nunc esse vides vario distincta lepore
 Omnia, quæ pomis intersita dulcibus ornant :
 Arbustisque tenent felicibus obsita circum.

Lucretius, lib. v. l. 1370.

In that part, too, where he sings the praises of Empedocles, beautiful is the picture, which he draws of the coast of Sicily, and the wonders of Etna and Charybdis. And no finer contrast is exhibited by any of the poets, ancient or modern, than the one, in which he compares the pleasure of being stretched beneath the shade of a tree, or on the banks of a river, with the more costly raptures of a splendid banquet. It has all the feeling of Nature, and all the denial of philosophy: the versification, with the exception of the last line, is flowing;

the sentiments are golden sentiments ; and, to speak after the manner of painters, the composition is correct, and the colours “ dipt in heaven.”

Si non aurea sunt juvenum simulachra per ædis
 Lampadas igniferas manibus retinentia dextris,
 Lumina nocturnis epulis ut suppeditentur,
 Nec domus argento fulget, auroque renidet ;
 Nec citharis reboant laqueata aurataque templa :
 Attamen inter se prostrati in gramine molli
 Propter aquæ rivum, sub ramis arboris altæ,
 Non magnis opibus jucundè corpora curant :
 Præsertim cum tempestas arridet, et anni
 Tempora conspergunt viridanteis floribus herbas,
 Nec calidæ citius decedunt corpore febres
 Textilibus si in picturis, ostroque rubenti
 Jactaris, quam si plebia in veste cubandum est.

Lucretius, lib. ii.

V.

Virgil,—that great master of the passions, and the best of all the Latin descriptive poets, if we except Lucretius,—was an ardent lover of picturesque imagery. Hence he is, at all times, on the watch to inquire into, and explain the phenomena of Nature ; to boast the number of flocks and herds of Italy ; the beauty of its groves ; the fineness of its olives ; the virility of its spring, and the mildness of its climate. In his *Pastorals*, and his *Georgics*, we find him sketching with graceful exuberance ; while, in the *Eneid*, many of his individual scenes are drawn with the pencil of a finished painter. The picture of Claude, in the collection of Welbore Ellis, exhibits not more clearly to the imagination, than

the language of the Mantuan poet, describing the spot, where Eneas landed in Italy.

Crebrescunt optatæ auræ ; portusque patescit
Jam propior, templumque apparet in arce Minervæ.
Vela legunt socii, et proras ad litora torquent.
Portus ab Eoo fluctu curvatur in arcum ;
Objectæ salsâ spumant aspergine cautes ;
Ipse latet ; gemino demittunt brachia muro
Turriti scopuli, refugitque a litore templum.

En. lib. iii. l. 530.

A view at the dawn of day is delineated with all the fidelity of actual observation.

Jamque rubescebat radiis mare, et æthere ab alto
Aurora in roseis fulgebat lutea bigis :
Cum venti posuere, omnisque repente resedit
Flatus, et in lento luctantur marmore tonsæ.
Atque hic Eneas ingentem ex æquore lucum
Prospicit : hunc inter fluvio Tyberinus amœno,
Vorticibus rapidis et multâ flëvus arenâ,
In mare prorumpit : variæ circumque supraque
Assuetæ ripis volucres et fluminis alveo,
Æthera mulcebant cantu, lucoque volabant.

En. lib. vii. l. 25.

Nor is it possible to draw for the eye a more agreeable picture, than that in the first Eneid, which has so often been esteemed a sketch, in miniature, of the bay of Naples.

Est in secessu longo locus : insula portum
Efficit objectu laterum, quibus omnis ab alto
Frangitur, inque sinus scindit sese unda reductos :
Hinc atque hinc vastæ rupes, geminique minantur
In cœlum scopuli : quorum sub vertice late
Æquora tuta silent ; tum sylvis scena coruscis
Desuper, horrentique atrum nemus imminet umbra.

En. lib. i. l. 163.

VI.

Among the Latin descriptive poets, Lucretius occupies the first rank; Virgil the second; Italicus the third; Statius the fourth; and Lucan the fifth. Some of the French writers, too, indicate a lively sense of natural beauty. Fontaine affords some highly animated scenes; particularly in the fable of the Oak and the Reed. He adds, indeed, a landscape to every fable. What fine passages are there in *De Lille*! How beautiful are the descriptions of Fenelon and St. Pierre! While those of Rousseau combine the richness of Claude, with the grace, splendour, and magnificence of Titian.

But to confine ourselves to British writers. Chaucer, active, ardent, and gay; a lover of wine, fond of society, and well qualified to charm, by the elasticity of his spirits, the agreeableness of his manners, and the native goodness of his heart, was a lover of that kind of cheerful scenery, which amuses in the fields, or delights us in the garden. The rising sun, the song of the sky-lark, and a clear day, had peculiar charms for him. His descriptions, therefore, are animated and gay, full of richness, and evidently the result of having studied for himself. Spenser,—the wild, the fascinating Spenser,—delineates, with force and simplicity, the romantic and enchanting. Milton,—born, as Richardson finely observes, two thousand years after his time,—was a lover of the beautiful in Nature, as he was of the sublime in poetry. For, though his *Il Penseroso* abounds in those images, which excite the most sombre reflections, the general character of his delineations is of an animated cast. In his minor

poems,—which afforded him an opportunity of consulting his natural taste, unconnected with epic gravity,—we find him, almost universally, sketching with a light, elegant, and animated pencil. What can be more cheerful, than his song on May morning; or his Latin poem, on the coming of Spring? And can any thing be more rich, than the scenery of Comus; or more abounding in all, that renders imagery delightful, than his lyric of *L'Allegro*? And beyond all this, what shall we compare with his garden of Eden? Nothing in the *Odyssey*; nothing in the descriptions, we have received, of the Groves of Antioch¹, or the Valley of Tempé; neither the Gardens of Armida², or the Hesperides; the Paradise of Ariosto³; Claudian's Garden of Venus⁴; the Elysium of Virgil and Ovid; or the Cyprus of Marino; neither the enchanted Garden of Boyardo; the Island of Camöens⁵; or Spenser's Garden of Adonis⁶, have any thing to compare with it. Rousseau's *Verger de Clarens* is alone superior!

¹ Alluded to in *P. L.* b. 4. 272 and in Julian; and described by Strabo, lib. xvi.

² Tasso, cant. xvi. 9. The best principles of a garden are comprised in the following line:—

Arte che tutto fa, nulla se scopre.

³ *Orl. Fur.* xxxiv. Garden of Alcina, b. vi.

⁴ *Nupt. Hon. et Mariae*, v. 49.

⁵ *Cant.* ix.

⁶ *Faerie Queene*, b. iii. c. 6. Chaucer and Sylvester have curious and not inelegant descriptions: the former in his *Assembly of Fowles*; and the latter in his translation of *Du Bartas*.—*W.* ii. D. i.

VII.

The poet's province is to copy Nature; such, also, is the province of the historian; and it is a subject of regret, that ancient historical writers had not been more observant of the rule. How far more interesting had their pages been, for instance, had they enlivened the progress of their armies, with descriptions of the countries, through which they marched, rather than have encumbered them with so much military detail! Something of this kind may be observed in Xenophon, Quintus Curtius, and Cesar's Commentaries: yet they are but sketches: strongly lined, in some instances, it is true; yet still sketches, and most of them imperfect.

But, however well a scene may be described, every landscape, so exhibited, does not necessarily become a subject for the pallet of the painter. Some descriptions embrace objects too minute; some are too humble and familiar; others too general; and some there are too faithful to be engaging. This poet delights in the familiar; that in the beautiful; some in the picturesque; and others in the sublime. These may be styled the four orders of landscape. In the first we may class Cowper; in the second Pope; in the third Thomson; in the fourth Ossian. The descriptions of Cowper are principally from humble and domestic life; including objects, seen every day and in every country. The gipsy group is almost the only picturesque sketch, he affords. Highly as this has been extolled, how much more interesting had the subject become, in the hands of a Dyer, a Thomson, or a Beattie!—Pope excels in the beautiful; yet he

is so general, that his vales and plains flit before the imagination, leaving on the memory few traces of existence. Thomson's pictures are principally adapted to the latitude of Richmond. Some, however, are sublime to the last degree. They present themselves to the eye in strong and well-defined characters; the keeping is well preserved, and the outlines boldly marked.

Dyer tinted like Ruysdale; and Ossian with the force and majesty of Salvator Rosa. In describing wild tracks, pathless solitudes, dreary and craggy wildernesses, with all the horrors of savage deserts, partially peopled with a hardy, but not inelegant race of men, Ossian is unequalled. In night-scenery he is above all imitation, for truth, solemnity, and pathos; since no one more contrasts the varied aspects of Nature with the mingled emotions of the heart. What can be more admirable, than his address to the evening star, in the songs of Selma; to the moon in Darthula; or that fine address to the sun in his poem of Carthon?—passages almost worthy the sacred pen of the prophet Isaiah.

The uniformity, that has been observed in the imagery of Ossian, is not the uniformity of dulness. Local description only aids the memory: for a scene must be actually observed by the eye, before the mind can form a just and adequate idea of it. No epicure can judge a ragout by the palate of another;—a musician must hear the concert, he presumes to criticise;—and the reader will gain but a very imperfect idea of the finest landscape in the universe, by reading or hearing it described. For we can neither taste, hear, smell, feel, nor see by proxy.

Thus, when Ossian describes vales, rocks, mountains,

and glens, the words he uses are the same ; and the images, they respectively suggest, would appear to be the same ; but the scenes themselves are dressed in an infinite variety of drapery. It is not that the poet is poor, but that language is indigent. A superficial reader, possessing no play of fancy, when the sun is represented as going down, and the moon as rising ; when a cataract is said to roar, and the ocean to roll ; can only figure to himself the actual representations of those objects, without any combinations. A man of an enlarged and elegant mind, however, immediately paints to himself the lovely tints, that captivate his fancy in the rising and setting of those glorious luminaries ; he already sees the tremendous rock, whence the cataract thunders down ; and thrills with agreeable horror, at the distant heavings of an angry ocean. Possessing a mind, that fancy never taught to soar, the one perceives no graces in a tint ; a broad and unfinished outline only spreads upon his canvas ; while, by the creating impulses of genius, the outline is marked by many a matchless shade, and the foreground occupied by many a bold, or interesting group.

CHAPTER VII.

GIFTED with an accomplished mind, the poet walks at large, amid the fair creations of the material world ; and, imbibing images, at every step, to form his subjects and illustrate his positions, he turns every object into an in-

telligible hieroglyphic. For there is an analogy between external appearances and particular affections of the soul, strikingly exemplificative of that general harmony, which subsists in all the universe. For infinite are the relations and analogies, which objects bear to each other. Harmonies, which would give ample scope for the satisfaction and rapidity of the liveliest imagination! It is from these analogies, that the heavenly bodies have been considered as symbols of majesty; and the oak as an emblem of strength; the olive of peace; and the willow of sorrow. One of the Psalms of David, pursuing this analogy, represents the Jews, hanging their harps upon the willows of Babylon, bewailing their exile from their native country.

The yellow-green, which is the colour Nature assumes at the falling of the leaf, was worn in chivalry, as an emblem of despair. Red is considered as indicative of anger, sometimes of guilt¹; green of tranquillity²; and brown of melancholy. The lotos³ was regarded in Egypt as an

¹ Come, now, let us reason together, saith the Lord. Though your sins be as scarlet; they shall be as wool.—Isaiah, i. v. 18.—That is—as white as wool.—When Moorcroft was about to take leave of the Lama of Nārāyan, on his journey to the Lake of Mánasanawara, the Lama took his friend's white garment in his hand, and said, "I pray you, let me live in your recollection, as white as this cloth."

² Green in heraldry is used to express liberty, love, youth, and beauty; and all acts and letters of grace were, at one time, signed with green wax.

³ Because it vegetates from its own matrice. The lotos is a species of water-lily. It is esteemed sacred in Thibet, Nepaul, and Hindostan*. On its bosom Bramah was supposed to have been born; and on its petals Osiris delighted to float†. This flower is very common along the countries bordering the Senegal, the Gambia, and the Niger‡.

* Asiat. Research. vol. i. p. 243.

† Indian Antiq. iii. p. 232.

‡ Park's Trav. 4to. p. 100.

emblem of the creating power : and the cypress has long been acknowledged an emblem of mourning ; the swan of graceful dignity ; the violet of modesty ; the myrtle of love ; the tulip of vanity ; the aloe of constancy ; the mulberry of prudence ; the lily of the valley of innocence ; the rose of beauty ; the fuschia of magnificence ; and the palm and laurel of honour and victory ¹.

Branches of palms were, in ancient times, esteemed emblems of mental and bodily vigour² ; and the white violet of love³ ; as a blush was the emblem of modesty and virtue. The amaranth was an emblem of immortality. St. Peter promises an amaranthine crown ; and Milton says, the amaranth bloomed in Paradise ; but for man's offence was removed to Heaven ; where it still grows, shading the fountain of life, near which the river of bliss rolls in streams of amber : while every angel is supposed to be bound with crowns and wreaths of amaranth. The yew ! Many reasons have been assigned for the custom of planting yew-trees in the yards of churches ; and because they were, in ancient times, used for bows⁴, some

¹ Cui geminæ florent vatumque ducumque

———— Certatim laurus. ———

Statius. Achill. i. 15.

Arbor vittoriosa triumphale,

Honor d' imperadori et di poeti, &c.

Petrarca.

The ancient rhapsodists always recited the verses of the poets, with laurel rods in their hands. And when Castro entered in triumph into Goa, he walked upon silk, holding a laurel bough ; while the ladies showered flowers upon him, as he passed.

² Plut. Symp. lib. viii. Quest. 4.

³ Hor. iii. od. 10. 14.

⁴ Georg. lib. ii. l. 439.

of the scholiasts have sanctioned the belief, that they were planted, in order to be used for those weapons. This opinion, with many others equally absurd, has been maintained with rigid pertinacity by several writers, whose gigantic genius enables them to correct a date, and whose erudition extends, even to the antiquarian pomp of provincial research! The fact is, the yew-tree has been considered an emblem of mourning from the earliest times. The more ancient Greeks planted round their tombs such trees only, as bore no fruit; as the elm, the cypress, and the yew. This practice they imported from the Egyptians; the Romans adopted it from the Greeks; and the Britons from the Romans. From long habits of association, the yew acquired a sacred character; and therefore was considered as the best and most appropriate ornament for consecrated ground. The custom of placing them singly is equally ancient. Statius calls it the solitary yew: and it was, at one time, as common in the churchyards of Italy as it is now in North and South Wales. In many villages of those two provinces the yew-tree and the church are coeval with each other.

II.

The palm, the plantain, the olive¹, and the pepper-plant, seem to have been instinctively used as emblems of

¹ Olive wreaths were annually worn by the soldiers of Rome, on the day on which they were reviewed by their generals; when every soldier appeared decorated with the ornaments, he had received as rewards of his valour. This review, says Dionysius of Halicarnassus, who describes the whole ceremony, formed a most magnificent sight; worthy the grandeur and majesty of Rome.—Lib. vi. —Cæsar first adopted the laurel wreath; and the Germans and Gauls

peace, by many nations. Hence Tasso calls the former "le sacre palme¹." The natives of Australia del Espiritu Santo invited the friendship of the discoverers by holding boughs of palm-trees in their hands². When Vancouver was at the Island of Otaheite, the messenger, whom he had sent to inform the king of his arrival, returned with a present of plantain, as a peace-offering³: and when a misunderstanding had occurred between Krusenstern and the king of Nukahiwa⁴, the king sent him a pepper-plant, as a token of reconciliation. Branches of trees seem, in all ages and countries, to be used as emblems of peace; from the time of Noah⁵ to that of Hannibal⁶, when the inhabitants of one of the Alpine towns met him with garlands and branches⁷. "We have planted the tree of peace," said an American Indian, "and we have buried the axe under its roots; we will henceforth repose under its shade; and we will join to brighten the chain, which binds our nation together."

used branches of trees in various ceremonies.—*Lucan*, lib. iii. *Claudian*, in *Laud. Stilich*.

¹ Jer. Del. B. iii. St. 75.

² Fernand. de Quiro's Voy. to Polynesia, &c. 156—Ed. 1606.—In several islands of the South Sea, chiefs present the fruits of their orchards, as peace-offerings to strangers.

³ Voy. Discov. i. 254.—An old man in the Great Loo-choo Island approached Mr. Clifford with a green bough in his hand; which Mr. C. observing, broke one from a tree, and exchanged boughs with him.—*Hall*, p. 145, 4to.

⁴ Krusenstern's Voy. vol. i. p. 160.

⁵ Gen. ch. viii. ver. 11.

⁶ Vide Polyb. iii. 50—52.

⁷ When Dampier was off the shores of New Guinea, the natives made signs of friendship by pouring water on their heads with one hand, which they dip in the sea.—*Voy.* vol. iii. part ii. p. 97.

III.

Nearly through all the empires, countries, and islands of Eastern Asia, peace, friendship, and benevolence are signified by the presentation of a betel leaf. In Africa it is still a leaf or a bough. When Captain Tuckey, in his expedition to the Congo, appeared at a feast given by the chenoo of Embomma, the chief seemed to be dubious as to the real motive of his voyage. At length an old man rose up hastily, and taking a leaf from a neighbouring tree, exclaimed, "If you come to trade with us, swear by your God, and break this leaf." This Captain Tuckey refused to do. Then said the old man, "If you come with no design of making war upon us, swear by your God, and break this leaf." Captain Tuckey immediately took the oath, and broke the leaf. Upon which the whole party rose up, and danced for a considerable time; and all was cheerfulness and satisfaction.

Palms were worn, as emblems, by those, who had made pilgrimages to the Holy Land: and the custom of carrying branches of palms, on Palm-Sunday, is said to have been derived from the worshippers of Serapis. It was introduced into the service of Christianity by Origen;—that Origen, who taught the doctrine of the plurality of worlds, and who illustrated Christianity by the Alexandrian system of philosophy; who esteemed gods, angels, and the souls of men, to be of one substance; who believed that the soul had a pre-existent state; and that those of good men advanced in regular gradation to a higher state of perfection.

Garlands of olives are also of high antiquity. It was with a garland of this plant that the women of Jerusalem

crowned Judith, when she returned from the camp of Holofernes¹. They met her on the way, and blessed her; and leading her in triumph to Jerusalem, carried olive branches in their hands, and sang songs in honour of her. The Greeks, too, when they would allegorize a love of wisdom², represented Love, as pulling a branch from an olive-tree, on which sat a nightingale.

IV.

By analogy, we associate good fortune with a fine morning; ignorance with darkness; youth with spring; manhood with summer; and autumn with that season of life, when, as Shakespeare observes in a fine vein of melancholy, we are fallen into "the sere and yellow leaf." — Winter we associate with age.

It is this striking analogy, which enables Thomson and Young so intimately to connect the seasons with each other³. We associate summer and winter, too, with good

¹ Judith, xv. 12, 13.

² Beger. Theod. Brand. T. 1. 82.

³ ——— Behold, fond man!

See here thy pictured life: pass some few years,
Thy flowery spring, thy summer's ardent strength,
Thy sober autumn fading into age;
And pale concluding winter comes at last,
And shuts the scene!

Dante metaphorically compares the dispensations of Fortune to the progress of the seasons. Vide Inferno. Canto vii. St. 14.—Thus Ford:

——— Here in this mirror,
Let man behold the circuit of his fortunes.
The season of the spring dawns like the morning,
Bedewing childhood with unrelished beauties
Of gaudy sights. The summer, as the noon,
Shines in delight of youth, and ripens strength.

and ill fortune; an instance of which occurs in *Cymbeline*¹:—a play, which will live, till “time shall throw a dart at death,” though it has been so wantonly depreciated by Johnson. Even the art of war has some analogies with natural objects; hence in gunnery, when ordnance, from being ill-cast, is spongy, it is called honey-comb: and hence among generals, it is no unfrequent practice, to encamp forces in a form, which they descriptively call the rose-bud;” the works flanking and covering each other, like the lips of roses².

Pythagoras was the first, who compared the four ages of man to the four seasons:—other philosophers had divided them into three only; the green age; the ripe age; and the mellow age. Perhaps we may here be permitted to observe, that the colouring of Rubens has been likened to spring; that of Claude to summer; Titian’s to autumn: and Vanderveldt’s to winter. The Four Seasons

To autumn’s manhood: here the evening grows,
And knits up all felicity in folly:
Winter at last draws on the night of age.

The Sun’s Darling.

The seasons were represented in Egypt by a rose, an ear of corn, and an apple: spring, summer, and winter. The Egyptians, like the ancient Germans, divided their year into three seasons only: autumn was unknown. Macrobius*, however, states the contrary; since he says, that the Egyptians drew the sun at the winter solstice as an infant; at the vernal equinox as a youth; at the summer solstice as a man in the highest state of vigour; and at the autumnal equinox as an old man. The analogy, therefore, between the seasons and human life may be traced to Egypt.

¹ *Cymbeline*, Act iii. sc. 6.—Also, *Richard III.* Act i. sc. 2.

² Cesar speaks of a military disposition, in the form of a lily.—*Lusiad* refers to the same allegory, book x.

of Haydn exhibit more sublimity, in respect to music, than any of his works, if we except the Creation.

The poets associate wisdom and content with vales; philosophy with shades; and ambition with mountains. Availing ourselves of similar analogical licences, we may compare a dingle to a smiling infant; a glen to a beautiful girl; a valley to a captivating virgin; and when the valley opens into a vale, it may, not inelegantly, be associated with the idea of a well-formed, finished matron. In speaking of the sun, if we may be allowed to indulge in flowers of rhetoric, so excursive, we might almost be excused for saying, that it rises from behind rocks of coral, glides in a universe of sapphire over fields of emerald, mounts its meridian among seas of crystal; and, tinging every cloud with indigo, sinks to slumber among beds of amethysts.

V.

After the same manner, the three first periods of society were allegorically distinguished by different aspects of Nature, and fecundity of soil. Thus the iron age was deformed by clouds and storms; the bowels of the earth were searched for minerals; while its surface was utterly neglected; untilled by the husbandman, and ungrazed by the shepherd. Every morning was gloomy, and every night tempestuous. In the silver age, the year was divided into seasons. Then were first experienced the heat of summer, and the vicissitudes of winter. Serpents were then endued with poison¹; wolves began to prowl; and the sea to be agitated by storms. Honey was shaken

¹ Georg. i. l. 125.

from the leaves of trees ; and rivers, which, in the golden age, ran with wine, overflowed with water ; and then was invented the art of catching beasts in toils, birds with lime, and fish with nets. In the golden age, when men lived on fruits and vegetables, the seasons were distinguished by perpetual temperature ; the air shone with a light allied to purple ; the earth was profusely fertile ; and flowers, vines, olives, and every luxury of Nature, had consequent effects upon the minds, manners, and morals of mankind¹. In Nature all was blooming and captivating ; among men all was virtue, security, and happiness. The names of master and servant were unrecognized ; and every one, having Nature for his guide, love and friendship were inheritances, and law and property were alike unheard of and unknown. Grapes grew upon brambles ; oaks distilled honey ; alders bloomed with the narcissus ; and tamarisks oozed with amber. Wolves and sheep drank at the same stream ; owls rivalled swans ; and sheep dyed their own fleeces. Bees then first gained their intelligence ; trees produced fruits twice a year ; milk watered the plains, and rivers rolled with nectar ; while lilies covered the wilderness, and fountains fertilized the desert.

The golden period, in which the Christian Messiah first

¹ The Hindoos have also their golden age. It is called in Sanscrit *Setye Yug*. In honour of this age a feast was held among the ancient Latins (Macrob. Saturn. l. c. 7, &c.) ; and continued for many ages after by the Italians generally. On that day no offender was executed ; children had a holiday ; masters waited on their servants ; no war was permitted to be declared ; and friends sent presents to each other. All was harmony and happiness. This festival was instituted by Janus.

came upon earth, so finely foretold by Isaiah, and so admirably described in Virgil's *Pollio*, and in Pope's *Messiah*, is strikingly in character with the first coming of Buddha, the great god of the Cingalese. The golden age, however, has not always been rendered attractive by the poets. Juvenal's picture is neither elegant nor imposing; and that of Tasso in the *Aminta* is too metaphysical by far. The general impression on the imagination, however, is delightful in the fullest extent; and strongly associates the period with that happy age, in which our primeval parents¹ enjoyed the bounties of Paradise².

VI.

Hortensia, who, as you are well aware, is endowed with every quality of the heart, and with every accomplishment of the mind, whose eyes are more beautiful than the eyes of a stag or an antelope; and in whom are concentrated the polished breeding of France, the dignity of Spain, the modesty of England, and the grace of Italy, discerns the likenesses of her friends in the features of particular flowers. If, therefore, she wishes to indulge the pleasure of thinking of them, she contemplates with satisfaction, the flowers, which bear imaginary resemblances

¹ Burnet supposes, that in the time of the antediluvians there was a perpetual equinox, and one continued spring, all over the globe: the position of the earth to the sun being perpendicular, and not oblique, as in the present times. Hence the vigorous constitutions, the strong intellects, and the long lives of that, he infers, fortunate race.

² Compare *Georg. i.*—*Ecl. iv. 6.*—*En. vii. 202.*—*Met. i. 15.* A passage in *Catullus*, in *Nupt. Thet. et Pelæi*—*Strabo, lib. xv.*—With *Genesis*, and *Isaiah, xi. 1.*—Vide *Grotius de Verit. Relig. Christ. i. sect. xvi.*—*St. Jerom, lib. ii. adv. Jovinian.*

to the objects of her reflections. When she waters them, therefore, she appears to caress them. Such is the delicacy and elegance of a woman, whose species of revenge can never be forgiven! For what can be more unpardonable, than that species of impertinence, which will never take offence; and which, for malice of all kinds, active and passive, gives nothing but smiles and graces in return? This idea of *Hortensia* has often reminded me of a passage in one of the poets, where he inquires the title of that happy land, where the names of its kings, and ladies, are engraven on the flowers. It reminds us, too, of that book of the *Jerusalem Delivered*, where Tasso represents *Erminia*, when under the protection of the shepherd, driving her flock into the forest; and amusing her grief, with engraving on every tree the name of *Tancred* and the history of her misfortunes. In an *Afghaun* tale, too, *Doorkhaunee* is described, as deriving her only pleasure, during the long absence of her lover, from cultivating two flowers; to one of which she gave the name of her lover, and to the other that of her own. We are also reminded of two passages in *Ovid*; where, in reference to the *hyacinth*, he says,

*Iipse suos gemitus foliis inscripsit, et ai ai*¹
Flos habet inscriptum.

Met. lib. x. 215.

Litera communis mediis, pueroque, viroque
Inscripta est foliis; hæc nominis, ille querelæ.

Lib. xiii. 397.

¹ On the flower *Delphinium Ajacis* are the letters *ΑΙΑΙΑ*. Alluded to, also, by *Camoens*—*Isle of Venus*, B. ix.

The Princess Czartorinska signalised her love of poetry in a curious manner. This princess was one of a small party, who resided in a hamlet, in Poland, and who gave themselves up to every species of innocent amusement. Among these, they devoted a considerable portion of time to erecting a marble pyramid; on each side of which were inscribed the names of those writers, who had contributed to their pleasure, or instruction. Each side was ornamented with appropriate emblems. On the compartment, which recorded the names of Anacreon, Petrarch, Metastasio, and La Fontaine, was a myrtle: the cypress, the yew, and the weeping willow, encircled Shakspeare, Milton, Racine, Young, and Rousseau: the laurel adorned Tasso: other emblems characterized Virgil, Gessner, and De Lille: while lilies, roses, jessamines, and beds of violets, encircled the names of Madame de Sevigné, Madame Riccobine, Madame de la Fayette, and Madame des Houlières. On this pyramid was placed the following inscription; written by De Lille:

LES DIEUX DES CHAMPS AUX DIEUX DES ARTS.

VII.

In conformity to the analogy we have alluded to, the poets not only illustrate intellectual subjects, by references and allusions to familiar objects and appearances in Nature, but they draw from the intellectual to embellish the material. This faculty of itself is almost sufficient to prove the soul to be of ethereal origin¹. These allusions are,

¹ How beautiful is the following passage! There is nothing in Plato superior, or even equal to it. "Were men animated," says M. Neker, "with sublime thoughts; did they respect the intellectual power with which they are

however, the more pleasing, when they glance from the former to the latter; because, as Gilpin has remarked, material objects, being fixed in their appearances, strike

adorned; and take an interest in the dignity of their nature; they would embrace with transport that sense of religion, which ennobles their faculties, keeps their minds in full strength, and unites them in idea with Him, whose immensity overwhelms them with astonishment. Considering themselves as an emanation from that infinite Being, the source and cause of all things, they would then disdain to be misled by a gloomy and false philosophy, and would cherish the idea of a God, who created, who regenerates, who preserves this universe by invariable laws, and by a continued chain of similar causes producing similar effects; who pervades all Nature with his Divine Spirit, as an universal soul, which moves, directs, and restrains the wonderful fabric of this world. The blissful idea of a God sweetens every moment of our time, and embellishes before us the path of life; unites us delightfully to all the beauties of Nature; and associates us with every thing that lives or moves. Yes; the whisper of the gales, the murmur of waters, the peaceful agitation of trees and shrubs, would concur to engage our minds, and affect our souls with tenderness, if our thoughts were elevated to one Universal Cause; if we recognized on all sides the work of Him whom we love; if we marked the traces of his august steps and benignant intentions; if we believed ourselves actually present at the display of his boundless power, and the magnificent exertions of his unlimited goodness. Benevolence, among all the virtues, has a character more than human, and a certain amiable simplicity in its nature, which seems analogous to the first idea, the original intention of conferring delight, which we necessarily suppose in the Creator, when we presume to seek his motive in bestowing existence. Benevolence is that virtue, or, to speak more emphatically, that primordial beauty, which preceded all times and all worlds; and, when we reflect on it, there appears an analogy, obscure indeed at present, and to us imperfectly known, between our moral nature and a time yet very remote, when we shall satisfy our ardent wishes and lively hopes, which constitute perhaps a sixth, and (if the phrase may be used) a distant, sense. It may even be imagined, that love, the brightest ornament of our nature, love, enchanting and sublime, is a mysterious pledge for the assurance of those hopes; since love, by disengaging us from ourselves, by transporting us beyond the limits of our own being, is the first step in our progress to a joyful immortality: and, by affording both the notion and example of a cherished

every one in the same manner; whereas ideas, being different in most persons upon the same subjects, will seldom serve by way of illustration. Some instances, however, may be found in Shakspeare, and not a few in the metaphysic Cowley; where the contrary has been done with the happiest effect. A Welsh poet has an instance, too, in one of his pennillions—

To speak of Snowdon's head sublime
Is far more easy than to climb.
So he, that's free from pain and care,
May bid the sick a smile to wear.

But if the poets occasionally borrow from the intellectual to illustrate the material world, they repay with interest, when they borrow of the latter to adorn the former. When is the father of poetry weary of drawing similes from birds, insects, lions, and serpents; from the phenomena of the heavens, and the more evident appearances of the earth? And when Longinus would give dignity to Homer, speaking of his *Odyssey*, he

object, distinct from our own souls, may be considered as an interpreter to our hearts of something, which our intellects cannot conceive. We may seem even to hear the Supreme Intelligence, and Eternal Soul of all Nature, give his commission to the spirits, which emanated from Him: 'Go; admire a small portion of my works, and study them; make your first trial of happiness, and learn to love Him, who bestowed it; but seek not to remove the veil spread over the secret of your existence. Your nature is composed of those divine particles, which, at an infinite distance, constitute my own essence; but you would be too near me, were you permitted to penetrate the mystery of our separation and union. Wait the moment, ordained by my wisdom; and, until that moment come, hope to approach me only by adoration and gratitude.'* *

* On the mystical poetry of the Persians and Hindus.—*Asiatic Researches*, vol. iii. p. 358. 8vo.

compares him to the mild lustre of the setting sun : and when Homer would give force and velocity to the descent of Hector, he compares it to the fall of a rock from the top of a mountain. Nothing can be more admirable than this fine simile ; which is not only perfect, when applied to the subject, it would illustrate ; but is also a true and finished picture from Nature. This simile has been imitated by most of the epic poets ; particularly by Tasso and Milton :—that of Virgil is little less than a translation.

An Eastern poet says of the date-tree, that its head reclines languidly, like a beautiful woman, overcome with sleep. In Milton, what can be more pathetic, than where he compares blind Thamyras, Tiresias, and Meonides to the nightingale ? And is there a finer instance of the application of the works of Nature to illustrate moral reflection, than where he likens the progress of crime to the lengthening shadows of a setting sun ? What can be more grand, than where he simulates Satan to Mount Teneriffe, and the sun in eclipse ? When Blair says, that men see their friends drop off like “ leaves in autumn ; ”—when Shakspeare compares the unfortunate Richard to the evening sun ; and a man of high reputation to a tree, blushing with fruit ;—when he likens glory to a circle in the water ; and the fall of Wolsey to a falling meteor ;—how affecting, how instructive do the subjects become !

VIII.

The Epicureans illustrated their idea of happiness, by asserting, that a happy life was neither like a pool, nor a

torrent; but like a gentle stream, that “glides smoothly and silently along.” Rollin compares the temperate order of eloquence to a beautiful ruin, embosomed in wood; and the sublime order to an impetuous river, rolling with such violence, as to break down all that is opposed to it. One of the odes, written by Neyahuakcojolt, king of Mexico,—the Howel Dha of that empire,—compares the tyrant Fezzomoe to a stately tree, which had extended itself into many countries, and spread the shade of its branches over them; but at last, being worm-eaten, wasted, fell to the earth, and never recovered its verdure.

Sometimes the poets draw similitudes from the phenomena of the heavens¹. Sophocles compares the changeableness of Menelaus’ fortune to the frequent waning of the moon²: and Heliodorus likens Chariclea, clad in a

¹ “In ancient hieroglyphic writing,” says the right reverend author of that stupendous monument of misapplied learning,—the Divine Legation of Moses,—“the sun and moon were used to represent states and empires, &c. &c.; insomuch, that in reality the prophetic style seems to be a speaking hieroglyphic.”—Vol. ii. b. iv. s. 4. “The Etaui rises upon a bad man,” said a New Zealand savage to Nicholas, “like a full moon; rushes upon him like a falling star; and passes him like a shot from a cannon’s mouth.”—Voy. to New Zealand, vol. i. 65.

² What a beautiful passage is that in the *Winter’s Tale*, where Polyxenes, questioning the Shepherd respecting the love, which Florizel bears to Perdita, the Shepherd replies,—

————— Never did the moon
So gaze upon the waters, as he’ll stand
And read my daughter’s eyes.

Winter’s Tale.

Plutarch also compares the accessions of glory, and the eclipses of the fortune of Demetrius, his rises and his falls, to the frequent changes of the moon.—In *Vit. Demet.*

dress of poverty, to the same luminary, rising among the clouds. Dryden has a fine metaphor in his play of *All for Love*; where Anthony compares himself to a meteor;—an idea more than once adopted by Rowe and Congreve. Haller compares reason to the moon, and revelation to the sun. Horace affords innumerable instances.

No poets draw more frequently from Nature than the sacred writers¹. The fact is, there is scarcely a simile in the Scriptures, that has not an immediate reference to natural objects. How beautiful is that passage in St. John, where Christ says to the woman of Samaria, “Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water, that I shall give him, shall never thirst.”

Most of the similes and illustrations (if we may judge from translations) of Ferdousee, Hafiz, Sadi, and other oriental poets², are also drawn from the natural world. Tasso, too, has scarcely one that has not a similar derivation. Thus he compares Argantes to a comet; the

¹ See the parable of the wasted vine in Ezekiel*, and of the two eagles and a vine†. An admirable instance, too, occurs in Isaiah‡. The parable of the trees and the bramble is well known§; as is the celebrated passage in Isaiah, where the glory of Assyria is compared to a cedar. In Numbers, Balaam, seeing the tents of Jacob pitched in the plains of Moab, bursts out—“How goodly are thy tents, oh Jacob, and thy tabernacles, oh Israel: as the valleys are spread forth; as gardens by the river side; as the trees of aloe, which the Lord hath planted, and as cedar trees beside the waters||.”

* This is abundantly shown in the Analysis of the Bráta Yûdha, a Javan

* Ch. xix. v. 10.

† Ch. xvii. v. 1.

‡ Ch. xv.

§ Judges, ch. ix. v. 8.

|| Ch. xxiv. v. 5, 6.

fury of Solyman to a stormy ocean, seen at intervals through the flashes of lightning; and the virtues of Rinaldo to a tree, bearing fruit and blossom at the same time. Armida, recovering from a swoon, to a rose restored by the dew; the Archangel Michael to a rainbow; the softening of Armida's anger to snows melting in the sun; and the sound of soldiers to the distant murmuring of the waves. Solyman to a rock, bidding defiance to every storm; and his retreat to a shepherd, retiring with his flock on the approach of a tempest.

IX.

Milton is equally abounding in references to natural objects; though, in his range, he likewise embraces almost every art and science. Thus he compares the legions of Satan to the autumnal leaves, that "strew the brooks of Vallambrosa;" the rising of Pandemonium to an exhalation; the applause of the darkened angels to the sound of winds, rushing from hollow rocks upon the billows of the sea; Satan to a comet; and the atoms of chaos to the unnumbered sands of Barce or Cyrene. The countenance of Eve he compares to the first smiles of morning; the combat of Michael and Satan to two planets, rushing from their orbits, and confounding the spheres; the songs of the angels to the sound of seas;

epic poem*. The following inscription was found at Surabawa†. "The devotion of a pure heart is like moonshine; not hot, but cool and delightful: the beauties you see in which the stars are scattered over as though in attendance on the moon, adding to the grandeur of the scene.

* *Raffles' Java*, vol. ii. p. 437. 4to.

† *Hist. Java*, ii. Appendix, ccxxiii.

and the descent of Michael to the gliding of an evening mist: Satan to Mount Teneriffe; his shield to the moon; his standard to a meteor; his frown to a thunder cloud; and his recoil from the force of Michael to a mountain, sinking in an earthquake!

In Homer, Virgil, Dante, and Shakspeare, references to the animal, the feathered, and the vegetable world, are perpetual. Those instances in the Eneid, where Virgil compares Orpheus to a nightingale; the love of Dido to the anguish of a wounded stag; and the engagement of Tarchon and Venulus to the combat of an eagle and a serpent, are admirable. The last is, assuredly, the finest simile in Virgil¹; as the one, where the ecstasy of a good man at the approach of death is compared to the music of a dying swan, is the most beautiful in Plato.

Father Brumoy compares Æschylus to a torrent, rolling over rocks and precipices; Sophocles to a rivulet flowing through a delightful garden; and Euripides to a river, winding among flowery meads. No illustration, however, do I remember, that so justly bears upon our subject, as that, where Addison contrasts the Iliad and the Eneid by the different aspects of grand and beautiful scenery; a passage which has been imitated by Pope and Johnson;—the former in his preface to Homer; the latter in his masterly preface to the immortal Shakspeare.

But of all writers, ancient or modern, Ossian is the poet, who may strictly be styled the Poet of Nature; since there is scarcely a single allusion, that does not

¹ Virg. lib. iv. l. 99. Georg. iv. l. 511. En. xi. 751.

expressly refer to the productions of Nature. To quote instances were to quote the whole of his poetry: but the following passage is so exquisite, that I assure myself, my dear Lelius, you will not only forgive its introduction, but hail it with pleasure. Homer has nothing to surpass it. "Ullin, Fingal's bard, was there; the sweet tree of the Hill of Cona. He praised the Daughter of Snow, and Morven's high descended chief. The Daughter of Snow overheard, and left the hall of her secret sigh. She came in all her beauty, like the moon from the cloud in the east. Loveliness was around her, as light. Her steps were like the music of songs. She saw the youth,—and loved him."

BOOK VI.

CHAPTER I.

OF all departments of the pictorial art, none has so great a power to charm the lover of Nature, as the landscape. For though he is willing to give all due applause to portrait and historic painting, and would allow appropriate praise, even to the lodges of Raphael, the drolleries of Brewer, and the grotesque pieces of Mortuus Feltrensis and Leonardo de Vinci, he is far less charmed with any efforts of the painter, than with a full, a clear, and well delineated landscape. In this department of his art, the painter's subjects are unlimited. Every object having its varied and appropriate blending of colour, each tree, flower, and plant, give scope for his talents; his rocks are green with the living moss, and peopled with the bounding goat; his forests are clothed in the shade of summer, or in the varied foliage of autumn; his hills are capt with snow, and his vineyards bend beneath their purple wealth. An artist being of every country,—he translates the temples, theatres, and aqueducts of Rome, the pyramids of Egypt, and the pillars of Heliopolis and Palmyra, on an English wall. The Pays de Vaud glows with its soft and enchanting perspectives;—Engelberg frowns with its masses of rocks;—St. Gothard bends be-

neath the weight of its snows;—the bird of paradise hovers in enjoyment, far from her native Gilolo;—and the sensitive Melissa blooms upon a northern canvas. The vales of Savoy; the glens of Media; the savannahs of Africa; the rocks of Norway; the groves of Italy; the mountains of the west;—all quit their native soils, and hang suspended in a British palace¹.

II.

The landscapes of BLOEMEN of Antwerp were generally decorated with mutilated statues and basso-relievos; with ruins; and light and elegant specimens of architecture: objects, which contributed to give additional interest to figures, habited after oriental fashions, and remarkable for spirited lightness, and graceful inflection. MOLYN, in a peculiar manner, delighted in exhibiting the ocean, in all its sublime and terrible forms. In this he was imitated by APPEL. From this passion for tempests and shipwrecks Molyn acquired the appellation of *Tempesta*. In poetical delineation of marine landscape, Homer (Odyssey) among the Greeks, Virgil among the Latins, Camoens among the Portuguese, and Falconer among the English, bear the palm from all competitors.

¹ Ancient painters were not so rich in natural objects with which to exercise their genius as the modern. They knew nothing of China, of Japan, the Asiatic islands; Polynesia, Austral Asia, or America: and not much of the northern parts of Europe. They knew no flowers so beautiful as those of the Cape; no trees so magnificent as those of South America; nor any insects so splendid as the diamond beetle. They were almost entirely insensible also to the melancholy pleasure, derivable from the study of ruins: though Servius Sulpitius, Cicero, and Pliny the younger, seem, in some degree, to have been susceptible of that "divine sensation."

In every instance landscape painters should tell a striking history; and not only ought they to select a fine landscape for their study and admiration, but a proper time for exhibiting it: for man scarcely differs more from man, than one scene differs from itself. What is lovely in the morning is frequently dull and uninteresting, when the sun is in its meridian. For in the morning and evening the shades of separate objects act upon each other, as contrasts: whereas at noon, the sun shooting its rays perpendicularly rather than horizontally, even the shadow of Etna, which at intervals throws itself to the distance of two hundred and twenty miles, is a comparative dwarf.

III.

This taste for selection characterised LORENESSE; who, attending to the varied phenomena of the heavens, and aided by an Italian climate, produced the richest and most beautifully fringed horizons, it is possible to conceive. BERGHEM of Haerlem had the faculty of exhibiting great variety in his landscapes. With variety he united beauty, compass, and grandeur. Mathematically correct in his proportions, he was no less faithful in the essential requisites of light and shade, proximity and distance. His trees wave; his colours are luminous, almost to transparency; while his clouds suspend in so natural a manner, that they seem to float at the discretion of the winds.

CASTIGLIONE excelled principally in the drawing of castles, and abbeys; in which no master has surpassed him. His sketches of rural scenery are agreeable and faithful; but in real merit they are far inferior to the

bolder efforts of his pencil. SNEYDERS of Antwerp excelled every artist in the delineation of hunting pieces. He may be styled the Somerville of painting. EDEMA of Antwerp painted precipices and cataracts; and even voyaged to Norway and Newfoundland to collect subjects for his pencil. BAMBOCCIO studied at Rome; but derived more from the environs of that celebrated city, than from the works of its greatest masters. He was so minute an observer, that no scene, which struck him, was ever lost to his memory. His imagination was in the highest degree elastic; and, like Jordaens, his faculty in delineating was nearly as active, as his powers of combination. In looking at Bamboccio's pieces, the eye is completely deluded; for the distances being well preserved, each has its appropriate relief, and every shade its characteristic tint.

IV.

GIOVANNI DELLA VITE delighted, after the manner of Bamboccio, to diversify his pictures with hordes of beggars, groups of gypsies and hunters; and in exhibiting the agreeable variety of pastoral life. This painter is said to have once drawn the outlines of a picture in his sleep. The muse of Milton, in the same manner, dictated to him slumbering; while Maignanus of Toulouse perfected theorems; and Cædmon, the Saxon poet, wrote verses, while they slept. HOBBIEMA of Antwerp may be styled the "painter of solitude;" since he introduces but few figures into his landscapes. Like Claude, Nature was his mistress; and he copied her with precision. A perfect master of perspective, whether he exhibits the

head of a river or a lake, a temple, a grotto, or a ruin, the eye is deceived in a very agreeable manner.

In the knowledge of perspective, the Chinese, and the ancient masters, are said to have been strikingly deficient ; and yet, though the knowledge of perspective is almost unknown in China, it has been asserted, by several intelligent travellers, that the art of delineating landscape is in higher perfection than that of history or of portrait painting. On the contrary, though many treatises on the subject were extant in the time of Tully, particularly those written by Agatharcus, Anaxagoras, Heliodorus, and Germinus of Rhodes, the Roman artists had made such little comparative progress, that their landscapes were greatly inferior to their portrait and historical designs. It has, however, been observed, that perspective was consulted in the coins of Tarsus. Quintilian, too, says, that Zeuxis understood light and shade ; and Pliny mentions various subjects, which it would have been impossible to have delineated, had the ancient painters been so entirely ignorant of lineal and aerial perspective¹, as some writers suppose.

LOTEN painted in England and in Switzerland: his genius led to the delineation of storms and waterfalls.

¹ La Chausse, speaking of the perspective of the Thermæ of Titus, says, " Da questa pittura si conosce che gli Antichi sono stati alfre tanto infelici nella prospettiva, ch' eruditi nel disegno." — *Pittur. Antich.* p. 13.

Several pictures, found at Herculaneum, place the knowledge of Roman artists in the science of perspective beyond a doubt. The curious reader may, however, consult with advantage Kircher's *Ars magna Lucis et Umbrae*: Rom. 1646, folio.

BREUGHEL studied his art among the mountains of the Tyrol: yet caprice attached him, principally, to the exhibition of the humorous and grotesque. His son, however, was so great a master in his art, that Reubens condescended to employ him, in touching his celebrated picture of the terrestrial paradise.

V.

Of the character of REUBENS, as a landscape painter, it is dangerous to say too much, and invidious to say too little. His merits have been overvalued by some, and underrated by others; according to the respective tastes and prejudices of his critics. He was, beyond all question, the most eminent of the Flemish school; and yet Algarotti is not wide of the truth, when he observes, that his compositions are not so rich, nor his touches so light, as those of Paul Veronese. Though more soft in his chiaro-oscuro than Caravaggio, he has less delicacy than Vandyke; and though more dazzling, yet has he less simplicity of design, and less truth and harmony of colouring, than Titian.

This artist was the favourite painter of the first Duke of Marlborough, who had eighteen of his best pieces. His largest picture exhibits a bird's eye view of an extensive country, which Walpole considers as containing in itself a perfect school for painters of landscape. It would form a pleasure of no common order, to compare his picture of the deluge with that by Antoine Carrache; and both with the descriptions of Milton. Compared with Poussin, Reubens had a decided advantage; and their two pictures of the deluge afford favourable occasions for comparison. He had a

bold style of pencilling peculiarly striking. He electrifies by his brilliancy ; by the violence of his bursts ; and by that powerful decision of contrast, which, distinguishing Rembrandt and Spagnolet in the departments of portrait and history, gave occasion to Sir Joshua Reynolds to declare, that a single picture of Reubens were sufficient to illumine the darkest gallery in Europe:—style, however, though more striking for the moment, yet far less permanently attractive than the magic wand of the mild and fascinating Claude. The one having all the captivating character of elegy ; the other all the fire, the strength, and transition of the lyric : Reubens being the Pindar of landscape,—Claude the Simonides.

RUYSDALE was an ardent lover of Nature, in her most beautiful and picturesque attitudes:—his woods, rivers, and waterfalls, cottages, mills, and torrents, being scenes of reality, that had charmed his taste during his rural rambles and extended journeys. GOYEN of Leyden excelled in rural and marine landscapes. Peasants at their labour animated the one ; fishermen drawing their nets enlivened the other. His subjects were well selected ; the perspective was well managed ; and the whole indicated a lightness and a freedom of touch, which never failed to captivate. Being, however, too rapid a painter to be always a master, some of his pieces would scarcely do honour to the best of his pupils. Many of this artist's pictures embody to the eye those forms in pastoral life, which Barthelemy describes so beautifully:—exhibiting “ shepherds, seated on a turf, on the brow of a hill, or beneath the shade of a tree, who sometimes tune their pipes to the murmurs of the waters ; and sometimes sing

their loves, their innocent disputes, their flocks, and the enchanting objects by which they are surrounded."

VI.

VAN OORT, frequently celebrated above his merits, derives his principal claim to the notice of posterity, from being the master of Jordaens and Reubens. He degraded his art by painting merely for wealth; and corrupted his taste by the affectation of aspiring to have a manner of his own. He was ungrateful to nature:—for though she had endowed him with a considerable share of talent, he presumed to neglect her; and would rather sketch from his own imagination, than take a lesson from the best study, she could any where present. A vanity of this sort is not less ridiculous than that, which prompts us to argue for victory, rather than for truth. To be an imitator of man shows a poverty of fancy, and serves to the degradation of genius; to imitate one's self is the essence of vanity, and the worst species of pedantry!

In the wild and awful scenes of Switzerland, MEYER of Winterthur studied his fascinating profession. He seldom walked without his pencil; and it were singular if the romantic scenes before him had not made him a master of his art. For, in a country, so profusely abounding in every requisite, the painter possesses none of the qualities of genius, who produces not for posterity.

MURANT of Amsterdam, being a disciple of WOUVE-MANNS—who introduced into his pieces some admirable subjects of hunting—acquired that harmony and brilliancy of colouring, by which his master was so eminently distinguished. He was a minute painter;—minute even to

tediousness :—yet his ruins, and castles, and villages are beautifully conceived, and naturally executed.

VROOM was made a painter of sea pieces in a singular manner. He had finished several scripture pieces, and was on his voyage from Holland to Spain, when he was wrecked upon the coast of Portugal. In this distress, he was relieved by several monks, who resided among the rocks. Having obtained refreshment, he went to Lisbon; where a brother artist engaged him to paint the storm, he described in so lively a manner. This picture was executed so well, that a Portuguese nobleman gave him a high price for it. This success flattered him so much, that, upon his return to Holland, he entirely devoted himself to marine landscape. BACKHUYSEN of Embden was, next to Vanderveldt, the most eminent painter of marine landscapes. His storms are admirable. It was his practice to hire resolute and undaunted seamen to take him out in the midst of a tempest; or at a time, when he knew it was approaching :—and being tied to the mainmast, he would, like Lamanon, contemplate, at leisure, the most awful and magnificent scene it is possible to behold. In this perilous school he studied: the result was excellence. VANDERVELDT was so eminent in the delineation of marine perspectives, that he acquired the honour of being associated with Claude.

VII.

The paintings of ALBANI, as Malvasia says of him, breathe nothing but content and joy! His beautiful and virtuous wife, Doralice, was his model for graces and nymphs; and his children sate for his cherubs and

cupids¹; in the drawing of which he had all the grace and elegance of Corregio. Gifted with a force of mind, that conquered every uneasy feeling, his pencil wafted him from Paphos to Cithera; from the abodes of love and delight, to those of Apollo and the Muses. The following picture by this master, in a palace at Genoa, strongly characterises the pencil of Albani and the pen of Dupaty. "In the midst of a valley, crowned by rocks, and covered with various kinds of shrubs, we see, by the brink of a fountain, seated at the foot of a willow, a shepherd and a shepherdess. The shepherd is playing on his flute; one of the shepherdesses, holding in her hand a rose, looks at the shepherd, and is listening; while her hand is stretched out, to present him with a flower. In the meantime, her companion, younger than herself, neither looks at, nor listens to the shepherd, but is wrapt in thought, with her eyes fixed upon the fountain, at the distance of an hundred paces; a number of little children are playing with their lambs, and entwining them with flowers."

A favourable opportunity occurs to the Parisian connoisseur, of comparing the relative merits of Albani, Breughel, and the Carraches, by examining the manner in which they have respectively treated the subject of the four elements, in their separate pictures, entitled *L'Air*, *La Terrè*, *L'Eau*, and *le Feu*.

BOURDON decorated his pieces with objects of Gothic architecture; *POUSSIN*, called the *Raphael* of France, with those of the Roman; *BOUWER* of Strasburg with

¹ Felibien, tom. iii. p. 524. His best pieces are at Bologna.

buildings near Frascati, Tivoli, and Albano. Loveliness prevailed in all the paintings of Gaspar Poussin: the scenes he delineates, therefore, are truly captivating in their effect. There is an air of lively tranquillity in some; an air of tranquil motion in others; and though the objects of architecture, he exhibits, are not equal to those of Bourdon, he compensates for their regularity, by shading them with woods and rocks; and by placing them on picturesque and agreeable elevations.

VIII.

MARIA HELENA PANZACCHIA, correct in her outline, fascinated by her colouring;—while DANDINI of Florence, like Antigenides, who could suit himself to every musical mode, had the power of imitating to perfection the style of every school, and the colouring of every master. Maria Helena had the faculty of exciting the imagination of her observers in no common degree. This is one of the most delightful effects, which the art of painting is capable of producing. For it is not the actual scenes, presented to the eye, that constitute the principal charm in landscape painting; it is the fine conceptions, which they awake in the mind; and which float, as it were, in the imagination, in endless variety of forms, and indescribable fascinations of colour.

GIACOMO BASSANO painted villages with happy peasants, pursuing their various occupations. Without elegance of manner, or grandeur of conception, his touch was waving, spirited, and free. A lover of Nature, he painted her as she generally chooses to exhibit herself,—in rural drapery: but his morning were not so faithful as his

evening pieces; since he painted with a violet tint. Some of those evening pieces characterize that lovely season of the day,

—When languid Nature doops her head,
And wakes the tear 'tis luxury to shed.

Helen Maria Williams.

IX.

WILSON, upon his arrival in Italy, choosing not to confine himself merely to the study of art, which would have made him an imitator, or a mannerist, studied Nature in her finest attitudes, and among her grandest forms: and, having examined a picture in the morning, would compare its fidelity with Nature in the evening. It was this that enabled him to acquire his bold and original style. On his return to his native country, the imagery of Italy still hovered in his imagination; and he could never, in the sketching of landscapes, so far forget the lofty character of that lovely country, as to content himself with delineating English scenes, merely as they were. The slopes were too tame and uninteresting for his classic pencil. The result of all this was, that though he never failed to finish a good picture, he always failed to give a faithful portrait of the scene, which he intended to portray.

SIR JOSHUA REYNOLDS painted only four regular landscapes; but it was not unusual with him to decorate the back-grounds of his portraits with some masterly sketches of rural scenery. In general landscape, he was undoubtedly inferior to GAINSBOROUGH; and yet the rural decorations alluded to were far superior to any similar ornament of that excellent artist. In clear, well defined

landscape, and architectural embellishment, Gainsborough was, beyond all question, the first artist of his age. And so enamoured was he of his art, that on the bed of death he exclaimed, "we are all going to Heaven, and Vandyke will be of the party."

In the exhibition of moonlight pieces, WRIGHT of Derby had no competitor, worthy of himself. His picture of the Lady in Comus is one of the finest specimens of modern art. And here we might indulge, in stating the merits of Ambrosio Lorenzetto, who first carried the art of landscape painting into repute in Italy; of Mignon of Frankfort, whose insects and drops of dew are so exquisitely natural; of Swaneveldt, Jordaens, Walteau, and Tintoret;—of Paul Brill; Herman of Italy; Vandermeulen, Vernot, Julio Romano, and Sebastian:—but we must close our observations with a consideration of the merits of those three masters, whom we may style the commanding spirits of landscape.

X.

SALVATOR ROSA loved rather to stand, as it were, upon the ruins of Nature, than to wander even among her most beautiful combinations: hence his imagination became bold and creative; and his pencil elevated and sublime: and hence over all his works

He throws
A savage grandeur, and sublime repose.

Residing, in the early period of his life, with a band of robbers, the rocks, caves, dens, and mountains, which they inhabited, gave a decided impulse to his taste. In

the delineation of savage grandeur ; in magnificence of outline ; and in the details of the wild and the terrible, he stands without a rival ; his storms and tempests being the finest efforts of pictorial art. We behold with astonishment, with awe, with admiration : he was the SCHILLER of painting ; as DANTE and SCHILLER were the ROSAS of poetry.

XI.

CLAUDE LE LORRAIN,—the greatest of all landscape painters, if we except Titian,—studied in the fields. Every variation of shade, formed by the different hours of the day, and at different seasons of the year, by the refraction of light, and the morning and evening vapours, he minutely observed. His distances are admirably preserved ; and his designs broken into a variety of parts. And yet though thus divided, every group and every compartment forms a whole, on which the fancy loves to pause, and the judgment to linger. His skies, beautifully illuminated, are harmonized with what is now called the “ Claude Lorrain tint.” His trees, particularly those he painted in fresco, are marked so admirably, that a judicious observer may distinguish the species of every tree. “ An air of loveliness and content,” says Gessner, “ pervades all the scenes which Lorrain’s pencil has created. They excite in us that rapture, and those tranquil emotions, with which we contemplate the beauties of Nature. They are rich without wildness and confusion ; and though diversified, they every where breathe mildness and tranquillity. His landscapes are views of a happy land, that lavishes abundance on its inhabitants, under a sky, beneath which every thing flourishes in healthy luxuriance.”

Claude was an ideal painter, as Praxiteles was an ideal statuary; his pieces being compositions; for the most part, formed of detached scenes, which he had observed in Italy, uniting into one picture. We never see them but with enjoyment; we never think of them but with delight; and we never fail to turn to them with new pleasure, even after dwelling upon scenes in Nature's loveliest attitudes. Every piece tells a history;—he selects with grace, and with judgment;—and, being all poetry himself, he seems as if he were born to make poets, for a time, of all his beholders.

Dr. Beattie says of Corelli, that the harmonies of his Pastorale are so ravishingly sweet, that it is impossible not to think of heaven, when we hear them. A female servant, belonging to the Earl of Radnor, in the same manner, told a learned friend of mine, that she never looked at the pictures of Morning and Evening, in his lordship's collection, but she thought of Paradise!—A compliment even more grateful to the genius of Claude, than the celebrated exclamation of the old vicar, when he beheld Grötius.

POUSSIN formed his taste among the landscapes of Tivoli; CLAUDE among the Apennines, between Rome and Naples; SALVATOR ROSA among the rocks, ruins, forests, and excavations of Calabria. Poussin strikes the imagination; Salvator rushes upon it: Claude attracts, rivets, and fascinates it. Uniting the rich glow of Ariosto with the purity and chastity of Tasso, his pictures are now invaluable. Speaking to the heart and to the fancy with equal eloquence, every design indicates the richest taste and the most luxuriant imagination. The fancy of the spectator riots; and, while his heart is the abode of

contemplative tranquillity, (*il riposo di Claudio*), he feels almost tempted to make a pilgrimage to the palace of Colonna, at Rome, where so many of this great master's pieces are still to be seen. Recalling to our imagination images of innocence and simplicity, we compare them with passages of the wise and admirable Fenelon; whose descriptions of the island of Calypso, of Betica, of Egypt, of Cyprus, of Crete, and of the Elysian Fields, are in the first style of excellence.

XII.

If the imperfections of the Madonnas of Carlo Maratt are only to be observed, by comparing them with those of Raphael, as we are taught to believe, the defects of Claude are only to be discovered by comparing his groups and his dispositions, with the groups and dispositions of the matchless TITIAN;—the Sovereign of Landscape; as Raphael was the Sovereign of graceful Attitudes. Studying Nature in detail, he finished for immortality, and exemplified the truth of that axiom, which teaches, that simplicity is the offspring of judgment and genius. Like the rose-tree of Jericho¹, which neither withers nor decays,—and, therefore, the best escutcheon for a painter's monument,—the pictures of Titian still continue to blush with all their golden tints²; and are as beautiful, as first they were, when newly painted. In the union of force and softness of tint; in lightness of touch; in felicity of combination, and in harmony of colouring, he was unrivalled.

¹ Anastatica hierochuntica.

² Aureo Titiani radio, qui per totam tabulam gliscens cam vere suam denunciat.

He was the Virgil of landscape:—and the back-ground to his picture of the Martyrdom¹ of St. Peter is said to be the finest landscape, ever issuing from a mortal's hand!

CHAPTER II.

BUT however beautiful the works of the most celebrated masters may be, when we would compare them with the productions of Nature, how comparatively poor and feeble do their efforts appear! Insipid are the outlines of Salvator Rosa, the aerial tints of Claude, and the romantic groups of Ruysdale and Poussin. Thus, as in every other instance, how far inferior to Nature are the finest efforts of our best masters. No wonder! since language itself has comparative poverty, when it would presume to describe the variety, which is observable in almost every prospect, that the eye beholds. Fields, vales,

¹ “The picture of Titian,” says the Abbe Du Bos, “which represents Peter Martyr, massacred by the Vaudois, is not perhaps the most valuable of his pieces for richness of colour; and yet Ridolf* acknowledges that it is not only the most generally known, but the most universally applauded. The reason of which seems to be, that the action of this picture is more engaging; and that Titian has treated it with a greater resemblance of truth, and with a more elaborate expression of the passions, than any of his other pieces.”—Critic. Reflect. on Painting, Poetry, and Music, vol. i. ch. x.

Guido has a small picture on the same subject. That of Titian is grand in every essential of magnificence; that of Guido delicate, graceful, and exquisitely finished. The former was transported to the Louvre at Paris, where it remained till 1815; when it was replaced in the church of Giovanni e Paolo at Venice.

* P. 151.

glens, rivers, and mountains, even when described by the most powerful pen, do but glide before the imagination in mysterious confusion: if, therefore, one scene cannot be represented with precision, how shall we attempt to give even a faint idea of its numerous combinations? And how numerous those combinations are, may be, in some measure, conceived from the knowledge, we possess, of the almost infinite combinations of sound.

Winkelmann's antagonist was, assuredly, wrong, when he asserted, for the honour of the arts, that the mallows of Veerendal, and a rose of Van Huysum, bewitch us more than the best favourites of the botanists; and that a landscape of Dietrich is more agreeable to the fancy, than even the Thessalian Tempe. To the works of art we can give length, breadth, and thickness; we can also colour them with appropriate shades; but who can measure the productions of Nature? Who sketch with such enchanting skill? The painter may select individual objects,—an ivied bridge, a hanging tower, an embattled castle, and the larger creations of landscape;—these he may, by a judicious disposition of his materials, form into an entire whole: but the effort is one, and the effect is one: it changes not with the seasons; it knows none of the vicissitudes of winter; and, therefore, never glows with the renovation of spring.

This exhaustless variety produces in the mind a continual thirst after novelty. For were there but few combinations, and still fewer objects, the mind would recoil upon itself, and its powers be confined, as it were, in a prison. But as the variations of natural objects are unlimited, its faculties are proportionately enlarged; and, in

consequence, bearing an analogy with magnetical induction, the more it receives, the more capable is it of the powers of receiving. Thus, man's appetite for novelty is nothing, but the general result of Nature's unbounded power of gratifying his thirst.

II.

If the final cause of sublimity be to exalt the soul to a more intimate alliance with its Creator; and that of beauty to enable the mind to distinguish perfection and truth:—the love of novelty may, not unreasonably, be supposed to be planted in our nature, in order to stimulate the mental powers to that degree of activity, which enables them continually to feel the effects of beauty and sublimity.

The lover of landscape, therefore, is ever on the watch for new combinations. Having derived enjoyment from a mountainous country, he finds a sensible gratification in traversing extended plains, boundless heaths, and in permitting his eye to wander over an interminable track of ocean. Without darkness, even the brilliancy of the sun would be no longer splendid; without harmony, the most agreeable melody would fatigue the ear; and without the interchange of varied objects, even the finest landscape in Gascoigny, or Savoy, would pall upon the sight.

A general love of novelty, however, which is not indulged as a beneficial mean for improvement, resembles the rose of Florida, the bird of Paradise, or the cypress of Greece. The first, the most beautiful of flowers, emitting no fragrance:—the second, the most beautiful of birds, eliciting no song;—the third, the finest of trees, yielding no fruit. It has, not inaptly, been called a

species of "adultery." It characterizes a weak and superficial mind; ill qualifies it for honourable exertion; and peculiarly unfits its possessor for selecting brilliant subjects to exercise his fancy; or from furnishing correct and sound materials to form and elevate the understanding.

To a judicious love of novelty, on the other hand, may we refer some of the pleasures, we derive from contrast; the various changes of climate and seasons; the observance of manners and customs of nations; the charms of science; and the delights of poetry. Since, by directing the attention to a diversity of objects, the mind roves, as it were, in an enchanted theatre; imbibing rich and comprehensive ideas, that administer, in a manner the most vivid and impressive, to the organs of perception and taste. Directed to its proper end,—the enlargement of the understanding, by the acquirement of knowledge,—it conduces to the improvement of every art, and contributes to the perfection of every science.

III.

As the passion of legitimate love is engendered and confirmed by intimacy of connexion, so, on the other hand, the passion of admiration is awakened by distance, and kept alive by continual novelty. For these two passions,—so often confounded with each other,—are not more different in their origin, than in their results. What we love becomes more endeared to us by repetition; what we admire ceases to please us, when it ceases to be new. Thus is it with scenery. The vine in our garden, the oak that shades our cottage, the woods, that shelter us from the north, are not more high, more shady, more neat, or more fruitful, than other oaks vines, cottages, and woods;

but, from long familiarity, they acquire a title to our preference, by the interesting associations, with which they are connected; and having acquired that title, we should be unwilling to exchange them for the most beautiful vale of the South, or the proudest mountain of the North. On the other hand, let us climb the triple Cader-Idris, Ben Lomond, or Ben Nevis; and, after viewing with admiration their several wonders, let us inquire of our own feelings, if we do not look around for other objects to gratify our desires. Novelty once satisfied, admiration ceases; and when we cease to admire, we become weary.

Such is the difference between love and admiration in scenery. The one, begetting tranquillity and content, requires no aliment; the other, continually searching for food, engenders restlessness. Hence the poet, wandering among the rocks of Pelion, and the vales of Olympus, hails with pleasure the plains of Larissa, decked with all the riches of a fertile soil. The traveller, who has long been indulging in the more elevated scenery of the Grisons, feels himself relieved, when he enters the green valleys of Piedmont, and the extended vales of Tuscany; and the white summits of St. Bernard, the glaciers of the Rhetian, and the wonders of the Pennine Alps, are exchanged, with satisfaction, for the calm and fertile meads of Novorese and Aosta.

IV.

Distance gives mysterious beauty to landscape, as it does to human greatness: and when we have quitted scenes, hallowed to our feelings by the moral treasures they possess, the greater the distance, the greater the pleasure we derive from a remembrance of them.

ODE¹.

How sweet were the hours when the sun was declining,
 And Nature had lull'd every bird to repose;
 How sweet to repair to the rivulet, winding,
 In graceful cascades, through the Vale of Glenrose.
 The Vale of Glenrose? There the nightingale flies—
 How oft has she warbled to silence and me!
 'Tis there the dove-turtle deliciously sighs,
 And the wren builds her nest near the hive of the bee.

Oh, vale of my heart! when I think of thy beauties,
 What life to my soul recollection bestows!
 My Julia! my Julia! Reward of my duties!
 Ah! when shall we breathe the soft air of repose!
 Removed—far removed—from thine artless caressing,
 A martyr to fortune indignant I sigh!
 My children! my children! I send you “my blessing!”
 To serve you I leave you—to serve you I'd die.

Admiration requiring something ever new to gratify its appetite, those objects, which excite the wonder and admiration of strangers, are viewed with indifference, bordering on frigidity, by the natives of the country, in which they are situated. Humboldt relates, that at Schaffhausen he knew many persons, who had never seen the fall of the Rhine: and while at Santa Cruz, he could find only one person, who had ascended the Peak of Teneriffe.

Totally unconscious, and sometimes utterly unworthy the beautiful country, in which they live, men of this kind require some one to point out to them the lovely scenes, by which they are surrounded, in the same

¹ This ode has been beautifully set to music, by Josiah Ferdinand Reddie, under the title of “The Vale of Glenrose.”

manner, as many a nobleman of England, Germany, and Italy, know the value of their paintings and sculptures, only by the applause, bestowed on them by learned and enlightened strangers. They are the bodies of insects, buried in amber! Thus was it when Petrarch visited Rome, in the fourteenth century. While viewing the fragments of temples, the remnants of statues, the falling porticoes, the baths, the aqueducts, the tessellated pavements, and, above all, the gigantic ruins of the Coliseum, he was indignant to find, that the tribune Rienzi, and his friend Colonna, were alone conversant in the history, and appeared alone to sympathize with those noble and magnificent ruins. "No one," said he, "were more ignorant of Rome, than the Romans themselves."

V.

Some scenes there are, which acquire an increased interest, from being only partially revealed to us. Landscape has its secrets, as well as women. We must not see every thing at once; nor must we see every thing, there is to be seen. The rose, in full display of beauty, is not so captivating, as, when opening her paradise of leaves, she speaks to the fancy, rather than the sight. Thus the imagination, which so frequently borrows from Nature, repays her obligations, by giving additional grace and splendour to her beauties. In poetry, the light touches of Anacreon fire the fancy, in a much higher degree, than the minute descriptions of Ovid;—the nervous brevity of Lucretius defines more clearly to the mental eye, than all the profuse delineations of Cowley;—and the obscure image of death, in Milton's *Paradise Lost*, is even more horrific, than the Ugolino of Dante.

The observation holds good in reference to landscape ; and hence arises the cause, why straight lines are so peculiarly offensive ; why landscape admits of no symmetry ; and why Alpine views are not so agreeable for any length of time, as those, that are observed from the sides, or at the feet of high and woody mountains. Lakes must wind, and trees must hide, or the beauties of the finest scene will pall upon the sight. Had we the *Venus de Medicis* always unveiled before us, we should soon cease to be moved by the whiteness of her bosom, and the symmetry of her contour.

VI.

From novelty springs the pleasure, which is ever attendant on judicious contrast. The earth, and “all that it inhabits,” animals, birds, fishes, and insects ; flowers, plants, trees, and rivers ; the air, the clouds, the stars, nay, the whole universal region of infinity, are all one vast, one interminable tissue of decided contrasts. So also are the feelings, the opinions, and passions of man ; the form of his external frame, as well as the organic principles of his mind. In music and in painting ; in architecture and mechanics ; indeed, throughout the whole circle of the sciences and the arts, are the laws of contrast acknowledged and confirmed. Hence is it, that, as in the formation of beauty, the most opposite colours are frequently employed, so in the architecture of governments, those constitutions, which present the most nicely opposed contrasts or balances, have universally been found to be the best in theory, and the most reducible to practice. Thus even the contrasts of contending interests, in a state, contribute to the proper administration of a government.

It is not a little remarkable, that Ferdinand, king of Castile, should have been sensible, in some measure, of the truth of this remark ; as we may learn from his answer to those Castilians, who solicited him to deprive the states of Arragon of their independence. This he refused to do ; alleging as his reason, “ that the equilibrium of power, enjoyed by the king and people, contributed to public safety ; and that whenever the one preponderated over the other, ruin was the consequence to one, if not to both.”

And yet the benefits of these balances were neither observable to Tacitus nor Buonaparte. Tacitus was of opinion, that a constitution, consisting of three estates, could have no long duration¹ ; and when La Fayette went to return thanks to Buonaparte, for his liberation from the dungeon of Olmutz, the First Consul presumed to assert, that Mons. La Fayette had endeavoured to establish a solecism, in appointing a monarch, at the head of a republic².

¹ Annal. iv. c. 33.—Cicero, however, speaks of the three estates with approbation—De Republica, lib. ii.

² This is very well for a man, who began his career in the midst of anarchy, and finished by establishing a despotism. But the British constitution might have taught him better grace, and a wiser argument. This constitution, founded, in the first instance, upon a passage of only five lines*, it is our duty, not by words artfully adapted to the purpose of undermining its best

* It is difficult to say too much in praise of these lines ; and as language is scarcely able to express the admiration and the reverence, with which they ought to be regarded, it would be well if they were inscribed in large capitals on every church, chapel, and house throughout the empire.

“ Nullus liber homo capiatur, vel imprisonetur, aut disseisiatur de libero tenemento suo vel libertatibus vel liberis consuetudinis suis, aut utlagetur, aut exulet, aut aliquo modo destruat, nec super eum ibimus, nec super eum mittemus, nisi per legale iudicium parium suorum vel per legem terræ :

VII.

Contrast adds to the beauty of landscape, as much as the garlands, which annually covered the temple of Delos, added to the lustre of the Parian marble. Thus Hafod derives many of its charms from the dreariness of Plinlimmon; and Chatsworth, the noble domain of the Duke of Devonshire, becomes infinitely more agreeable to the traveller, who journeys from the north, than to him, who travels from the south. The poet, therefore, is justified in his observation, when he says, that Chatsworth is as delightful to him, who has approached it by the deserts of the north of Derbyshire, as are the towers of Venice to the weary eye of a sailor¹.

principles, to protect:—each man in his sphere, and every man to the best of his ability. And should necessity require, each man, peer as well as peasant, and peasant as well as peer, is bound to fight for it. The cheapest and most effective method of preservation, however, is to elect discreet and enlightened men to represent the country in parliament, and to pay them for their services.

“Of a constitution, so wisely constructed,” says Blackstone, “so strongly raised, and so highly finished, it is hard to speak with that praise, which is justly and severely its due: the thorough and attentive contemplation of it will furnish its best panegyric. * * * To sustain, to repair, to beautify this noble pile, is a charge entrusted principally to the nobility, and such gentlemen of the kingdom, as are delegated by their country to parliament. The protection of the liberty of Britain is a duty, which they owe to themselves, who enjoy it; to their ancestors, who transmitted it down; and to their posterity, who will claim at their hands this, the best birthright, and noblest inheritance of mankind.”

¹ Qualiter in mediis, quam non speraverat, urbem
Attonitus Venetam navita ceruit aquis;
Sic improviso emergens e montibus invis
Attollit sese Devoniana domus.

“Nulli vendemus, nulli negabimus, aut differemus rectum vel justitiam.”—
Magna Charta, c. xxix.

VIII.

Aware of the results of contrast, epic, dramatic, and pastoral poets are in the constant habit of exercising their skill in exhibiting them.

Virgil and Sannazarius frequently contrast the labours of the mariner with the amusements of the husbandman and the shepherd. Claude understood this secret of affecting the heart; and the inscription of *Et in Arcadia ego*, "I too was once in Arcadia," in a picture of Poussin, has been alluded to by the Abbé Du Bos in his *Reflexions Critiques sur la Poesie, et sur la Peinture*¹, and described by De Lille in his "Man of the Fields." The original hint is from Virgil, who decorates one of his pastoral scenes with the rustic sepulchre of *Bianor*².

In a picture of horror, some beautiful object should invariably be exhibited, on which the eye may be delighted

Tasso has a similar, but more beautiful passage:—*Jer. Deliv. b. iii. st. 4.* where he compares the joy of the Christians, at beholding Jerusalem, to that of sailors at the first prospect of land. Vida has something not dissimilar: *De Art. Poet. b. ij.*

¹ "The sepulchral inscription," says Du Bos, "contains those few Latin words, *Et Ego in Arcadia*; but this short inscription draws the most serious reflections from two youths and two young virgins, decked with garlands, who seem to be struck with their having thus accidentally met with so melancholy a scene, in a place where one might naturally suppose they had not been in pursuit of an object of sorrow. One of them points with his finger to the inscription, to make the rest observe it; whilst the remains of an expiring joy may yet be discerned through the gloominess of grief, which begins to diffuse itself over their countenances."

Critical Reflections on Poetry, Painting, and Music, vol. i. ch. vi.

² *Buc. ix. l. 59.*

to repose. Thus in a picture, painted by Moore, for the Earl of Breadalbane, at Rome, an eruption of Vesuvius is rendered peculiarly engaging by the introduction of the story of two brothers; one carrying his father, and the other his mother. And in Schidone's *Massacre of the Innocents*, the painter heightens the general effect of his picture by one of the simplest and most affecting of contrasts. Instead of representing the soldiers of Herod, in the actual commission of their horrible crime, he exhibits one of them, imparting the fatal tidings to a group of mothers; the terror and anguish in whose countenances and attitudes form a strong and heart-rending contrast to the exquisite serenity of the sleeping children. How much superior to the *Massacre des Innocens* even of Guido!—Poussin, also, has selected this subject for the exercise of his genius. In this picture he represents only one mother, and one child; and the shrieks of the mother are so violent as to frighten her friends away!

Some pictures have no resemblance in the figures, and yet have an unity of effect in the design; as Carracci's *Assumption of the Virgin*, and Raphael's *Transfiguration*. While others have a striking variety even in the expression of the same character: a quality for which Julio Romano's *Martyrdom of St. Stephen* has been much celebrated.

Rubens was a great master in this art; and Parrhasius appears to have attended so minutely to the subject of contrast, that he is said to have been able to delineate, in the countenance of one subject, firmness and fickleness; mildness and cruelty; bravery and timidity. In this,

however, there appears more of poetry than of truth. In respect to poetical contrasts, no instances more affecting are to be found, than in Virgil's imitation of Apollonius¹; in the Hypsipyle of Statius²; and the Danae of Simonides.

What a fine example, too, is that in Lucan, where he contrasts the fallen condition of his hero, after the battle of Pharsalia, with the happy state of his more prosperous fortune, when, at the head of the commonwealth, he was esteemed; by his party, the greatest general and the best citizen Rome had ever produced³.

IX.

A contrast, exceedingly well drawn, was exhibited in the British House of Commons on the memorable night in which the traffic in slaves was, by a vote of the House, declared to be for ever illegal, and the persons engaged in the trade for ever infamous. After many distinguished characters had delivered their opinions, the solicitor-general rose from his seat; and, after a long and argumentative speech, in which he took occasion to recapitulate, and to combat many of the objections, that had been urged to the measure, he concluded with an eloquent representation of the gratitude, the vote of the House would

¹ Argon. iii. 743.

² Theb. vi.

³ He, who had triumphed at three several times, says Paternulus, for conquests, in three different quarters of the world, and who had not only doubled the Roman revenue, but the Roman empire! The whole earth, continues he, which had been small sphere enough for his victories, could now scarcely afford him a grave. ii. 40.

call from posterity ; and of the happiness, which many of the younger members, who were present, would have in beholding, what they had anticipated with all the generous ardour of youth, expressed by some of them in a corresponding glow of language, the benign effects of this measure upon the negroes, the whole property of the colonies, and the prosperity of the country at large. “ When he looked to the man, now at the head of the French monarchy, surrounded, as he was, with all the pomp of power, and all the pride of victory ; distributing kingdoms to his family, and principalities to his followers ; seeming, when he sat upon his throne, to have reached the summit of human ambition, and the pinnacle of earthly happiness ; and when he followed that man into his closet, or to his bed ; and considered the pangs, with which his solitude must be tortured, and his repose banished, by the recollection of the blood he had spilled, and the oppressions he had committed ; and when he contrasted those pangs of remorse with the feelings, which must accompany his honourable friend, Mr. Wilberforce, from that House, to his home ; after the vote of the night should have confirmed the object of his humane and unceasing labours ;—when he should retire into the bosom of his happy and delighted family ;—when he should lay himself down in his bed, reflecting on the innumerable voices, that would be raised in every quarter of the globe to bless him ;—how much more pure and perfect felicity must he enjoy in the consciousness of having preserved so many of his fellow-creatures, than the man, with whom he had compared him, on the throne, to which he had waded through

crimes, through slaughter and oppression!"—No one, my friend, will be surprised, that the honourable member should sit down amid three distinct and universal cheers.

X.

At early morning, when we are observing images of rural happiness, and recalling to mind the pastoral and hunting ages, when the woods and glens echoed with the twang of the horn, or the reed of the shepherd, how melancholy do our reflections become, when, by virtue of association, we contrast them with a country, wasted by want, or depopulated by a successfully invading army! Let us illustrate the subject of contrast, as it affects the human race, and as it serves to show the wide and lamentable difference between man and man, by exhibiting a CONTRAST OF SOVEREIGNS.

Nothing more dreadful can be conceived, than the horrors, which ensued during the conquest, and after the subjugation of the Crimea, by Catherine of Russia. Ah! my friend, what a contrast do the consequences, arising from those fatal events, produce to the cheerful and happy scenes, we have the satisfaction of witnessing every day! Of the conquest let us say nothing; its consequences were too great for human sympathy to read without feelings of indignant horror. The fates of Ismael, of Warsaw, and of Prague, were scarcely less dreadful: and, as a suitable afterpiece to the fatal tragedy, after the desolation of towns and villages, without number, 75,000 Christians were expelled their country, of whom 50,000 perished in the deserts!

Catherine is said frequently to have dined in the apart-

ment of the Tauridan Palace, in which hung two pictures, executed by Canazova, in which were represented the Sacking of Prague and Ismael. Herodias, as it were, gazing with rapture on the sainted head of John the Baptist!—But

Although the waves of all the northern sea
Should flow, for ages, through thy guilty hands,
Yet the sanguinolent stain would extant be!

Marston. Insatiate Countess.

Though such are the effects of war, upon the feelings and comforts of those persons, who are the most subject to its miseries, yet, by an unaccountable fatality, the people of almost every country have, in all ages, conspired, even without the apology of passion, to consider those their most inveterate enemies, who labour, through a long and tumultuous life, for their peace, prosperity, and happiness!

XI.

Now let us compare the conduct of the Empress Catherine, with that of the late Emperor of China. In the year 1782, the island of Formosa was visited by a dreadful calamity. A violent tempest raged for several hours; the sea rose in mountains, and covered the whole face of the island; sweeping away every moveable; and leaving the shops, houses, and out-buildings, a confused heap of ruins. The crops were entirely destroyed; and the unfortunate inhabitants reduced to beggary and want.

When this terrible event was signified to the emperor, he wrote to his minister, Tsong-tou, the following letter.—
“ I command you to get the best information you can, of the different losses, sustained by the inhabitants of the

island; and to transmit the particulars to me, in order that I may give them every assistance to repair them. My intention is, that all the houses which have been thrown down shall be rebuilt, entirely at my expense; that those be repaired, which are only damaged; and that provisions, and every thing, which the people stand in immediate want of, be supplied them. I should feel much pain, were even one among them to be neglected. I, therefore, recommend the utmost diligence, and the strictest inquiry; as I am desirous, that none of my subjects should entertain the least doubt of the tender affection I have for them; and that they should know that they are all under my eyes, and that I will myself provide for their wants."

The former of these sovereigns is usually called the Great: the latter has received no peculiar appellation. Alas! what is the description of persons we dignify by the name of Great? For my own part, my Lelius, I have never insulted the virtues of William Penn, by admiring Alexander or Borgia; nor did I ever drop a tear of regret upon the tomb of the most celebrated warrior in Westminster Abbey. Those men, whom the generality of mankind call **HEROES**; and who have so often stained the hearths and the thresholds of palaces and cottages with native blood, fret a dangerous hour upon the public stage: thousands shout to them applauses; while the truly great, good, and illustrious, hide their faces with their robes, and wait a surer and a nobler recompense, than the honour or applause of man, in a distant but a better world!

Since we are upon the imposing subject of greatness, let us call to our recollection the names of a few of those men,

whom the writers of history designate GREAT. Doubtless they were the fathers of their country ; and it will give you pleasure to reflect on the memory of so many excellent men : for greatness, of course, has reference to goodness ; since the one and the other are the distinguishing characteristics of the ETERNAL himself. And it is not, for one moment, to be supposed, that historians are guilty of such impiety to the Deity, or are such traitors to the general welfare of mankind, as to call those great, who were only worthy of a public scaffold ! Every good man is not a great one, it is true ; but every great one must, of necessity, be a good one : and yet, who are the wretches, whom historians exalt to the admiration of the world ? Who are they, but Alexander, and Antiochus, and Mahomet, and Frederick, and Peter, and Catherine, and Charles XII., and Tamerlane, and a host of monsters equally base and equally detestable ? Shades of the immortal Phocion, Alfred, Piastus, and Stanislaus ; in what ignominious society are your honoured memories associated ! These—these, my friend, were men, who would have dignified the lowest condition of life ; and whose names form, of themselves, the noblest epitaphs for royal sepulchres. As to Frederick !—the following lines, written by that blood-stained hero of Sans-souci, prove too truly, that some kings are no more to be known by their poems, than they are by their proclamations.

See the world's victor mounts his car ;
 Blood marks his progress wide and far ;
 Sure he shall reign while ages fly !
 No ! vanish'd like a morning cloud,
 The hero was but just allow'd
 To fight, to conquer, and to die.

And is it true, I ask with dread,
That nations, heaped on nations, bled
 Beneath his chariot wheel;
With trophies to adorn the spot,
Where his pale corse was left to rot,
 And doom'd the hungry reptile's meal?

Yes! fortune, wearied with her play,
Her toy, this hero, cast away;
 And scarce the form of man is seen.
Awe chills my breast; my eyes o'erflow;
Around my brows no roses glow;
 The cypress mine, funereal green!

XII.

So much for the “serpent’s tongue and crocodile’s tears” of this detested monster; whose mother (of the pelican genus) seems to have fed him from her veins, instead of her bosom¹.

¹ Voltaire has given the true character of this far-famed warrior in a very few words.—“The king of Prussia is fond of music:—yet not of music, but of the flute;—neither of the flute, but of his own flute.” Perhaps the greatest virtue, this monarch possessed, was the perfect toleration, which he permitted throughout his dominions.

I am not prepared to enter into the subject, relative to the policy or impolicy of the conduct, adopted in this country towards the British and Irish Catholics: but there were five letters on the Grievances of the Catholics, written by a gentleman of Lincoln’s inn (Michael Quin, Esq.), privately circulated, two years since, among the members of the two houses of parliament, which contain so much wisdom, embodied in a manner so peculiarly modest and elegant, that, I think, the Catholics ought to take especial care, that those letters are neither lost to themselves nor to posterity.

By quoting a few passages, the general reader will, in some measure, perceive the spirit in which these letters were written.

“If we examine, with strict impartiality, the Christian history, we shall find, through all its sanguinary pages, no records so humiliating to the reason

How different from the character of Simon, king of Judea! While Syria was desolated by wars, the Jews, in the reign of Simon, lived in ease and tranquillity: every

of man, so unworthy of his origin from a Being all benevolent, as those which unfold his variations of religious doctrine, and his disputes concerning them.

"We are taught to believe, that the new law was transmitted as a living light from Heaven, to illumine the nations, to cheer the face of the inhabited world, and to consecrate it as the noblest temple, that was ever raised in honour of the living God*.

"But how have these prospects been fulfilled? I do not except any of the Christian sects, when I ask, have they uniformly promoted the wise and gracious intentions of the Deity? As passion impelled and power supported them, have they not frequently wielded the Revelation rather as a firebrand of war, than as an ensign of purity and peace?

"The Pagan story shames our modern annals. Man, when a worshipper of images, when believing that a God raged in every tempest that came over the ocean, and that a Divinity existed in every passion which delighted or tortured his bosom, was still sensible enough to perceive, and honest enough to allow, that the religion of each individual was a matter peculiarly his own concern. Consisting, as it did, essentially in the secret communion of his own mind with that of his own God, resembling the mysterious, but ever-active feeling which binds a pious son to a beloved parent, under whose protecting look he grows from infancy to manhood, religion was deemed by the sages of former days too august to be subjected to human laws, and too sacred to be turned to secular purposes. Man—an idolator, was not only tolerant of different religious opinions, but he conducted himself towards them all with delicacy and respect. Man—a Christian, living under a dispensation full of benignity, imperative of kindness, has occasionally become not only intolerant of creeds varying from his own, but has treated the professors of them with violence and oppression. Thus, arguing upon the course of human conduct, it would seem as if Pagan idolatry were less opposed to concord among men, because it knew of no persecution, than the worship of the true and only God, because it has been misunderstood and perverted—a result which one shudders to contemplate.

* * *

"If the present settlement of property in Great Britain and Ireland be considered, it will be seen that it is not only improbable, but utterly im-

* This is one of the most harmonious paragraphs in the English language.

man enjoyed the fruit of his labours ; and every man, sitting under his own fig-tree¹, augmented his private felicity, by dwelling on the flourishing state of his country.

possible, that the Catholics, as a class in society, can ever acquire any considerable portion of political weight in this country. It is a maxim, universally admitted in theory, and seldom questioned in practice, that in a free commercial state, political power follows wealth. And justly and usefully has it been so ordained : for who shall be more faithful to the interests and honour of his country, than he whose own personal prosperity is identified with her safety? Now the wealth of England is almost exclusively in the hands of Protestants, as a slight glance at the revenues of the church, the rent-rolls of the landlords, the names of the fund-holders, and of the higher mercantile houses, will manifest. The permanent wealth of Ireland, arising from land, is nearly all—certainly, in the greatest proportion—in the possession of Protestants. If, therefore, the maxim be true, that power follows wealth, it is evident, that whether the penal laws be removed or continued, the preponderance in the state must still belong to those, who have the superiority in wealth :—and they are the Protestant people. The act of repeal could not take away from them their possessions, and therefore would have no more influence upon their political ascendancy than the passing of a common inclosure bill.

* * *

“ That the Catholics of this country have the ambition to be free—to be upon a perfect equality with their fellow-subjects, may not be doubted. And such a restlessness of mind as they evince, under their privation of this equality, may seem to many very honest persons nothing short of a crime. But happily it is a crime common to every Briton. The origin of it is in our soil, the nutriment of it is imbibed from our constitution, which says, that no man, even an alien, who touches the shores of England, shall be a slave. How then can they be contented with distinctions unfavourable to freedom, who are themselves born on these sacred shores, and from infancy to age prize them with the tender cordiality, which every man must feel for the land of his birth? To be unambitious of equal freedom is the fortune of those, who burn beneath an Indian or an African sun ; but there is something in this temperate zone in

¹ Maccabees.

As to the science of government, it is like that of astronomy,—still in its infancy! For the utmost, that governors have hitherto done for the major part of man-

which we live, that forbids us to bear servitude. Human laws are vain against such an instinct. It is as natural for a Briton to thirst after freedom, as it is for other men to love their offspring. You might as well endeavour by a statute to change the path of the sun in the high heavens, as to divert the innate energy of a Briton from the pursuit of freedom. He must gain it in the end, or perish in the attempt; and if he perish in such a cause, the genius of England has a garland for his grave, and a tear for his memory.

. . .

“The constitution was not made for you or for me—it commands that justice shall be done to all. The same principle, which authorizes you to punish the guilty, requires of you to protect the innocent. Now, the only guilt which has ever been supposed to distinguish those persons, professing the Roman Catholic religion, from those of any other faith from the days of Henry the Eighth down to the present moment, is the crime of popery. It was never said that there was any thing treasonable in their tenet of transubstantiation, or in their sacrament of penance, and these are the principal points, in which they differ from the established religion. It has been held, and justly held, that the doctrine of popery, which at one season they believed, or rather which they did not sufficiently disbelieve, was treasonable; and for this alone they were made to suffer. But if the Catholics of England now living disclaim that doctrine; if they agree with me in the firm and unchangeable conviction, that the doctrine of popery deserves every stigma, with which the statutes have branded it, then they are no longer papists; consequently no longer the objects, against whom the penal laws were ordained.

“The constitution, when threatened with danger, fled to the Protestants for safety, and it has flourished in their care. It is not, however, that vacillating, nervous, fearful creature, which demands protection from daggers of the imagination. Who can wish to wound her now? Formerly there was some motive, a false one undoubtedly, but still it was a motive. The pope was then a powerful potentate, and his alliance was courted to uphold the falling house of Stuart. The influence of the pope is now circumscribed within his own little territory—the inauspicious race of Stuart is all in the grave!

“I do not ask, that the exemplary virtues of the Howards shall be pleaded for

kind, has been to "form men for governments, rather than governments for men;" and being both priestly and military, the art of legislation, if it ever revive again, must rise out of the ruin of lawyers, petty magistrates, and time-serving statesmen.

XIII.

Unlimited power is the mental pestilence of many men's idolatry. It is one of the scrophulas of the human mind. In the place of that deep, sagacious, and combining mind, so necessary to constitute a great statesman, theirs prompts them to draw outlines of conquests, which at length finish in the acquirement of an empire in which to build the sepulchre of liberty. Such was the ambition of Rome in the time of the Cesars. "When the enemy is rich," said Galgacus to the Caledonians, "the prize for which the Romans fight, is wealth:—when poor, it is ambition. Neither the east, nor the west, is sufficient for them. They covet the poverty, as well as the wealth of the world; and with equal appetite. Murder and pillage they dignify with the name of government; and where they have made a solitude, they proclaim to the world, that they have conquered peace." These very Romans, however, met the fate, they had, for so many ages, en-

that illustrious house. I do not enumerate the acknowledged merits of the Catholics of Great Britain, their devotion abroad, their tranquillity in times of agitation at home. Their retirement from society has been perhaps painful to our Catholic nobility, perhaps they have now and then suffered a complaint to escape them, when they have gazed upon their children rising around them, animated with all the blood of their ancestry—but animated in vain. I speak not of their virtues—show me their crimes. What have they done against the constitution that she should desert them?"

tailed upon the rest of the world. They were not like the Psylli of antiquity, who, presuming to make war upon the wind, because it had dried up their fountains, were overwhelmed in the sands, and perished; but they perished at home: leaving the glory of their republican forefathers to cover the ignominy of their disgrace.

And yet, perhaps, the cruelty of a conqueror is less to be admired, than his impudence and impertinence! Tamerlane, one of the greatest robbers the world ever saw, presumed to punish the smallest theft, that was committed in his own camp. Charles the Twelfth, too, practised the same rigour. A peasant one day having thrown himself at his feet, and complained of having been robbed by a grenadier; the king ordered the soldier into his presence. "And have you, indeed, robbed this poor man of a dinner, which he had provided for himself and his family?" sternly inquired the king. "I have," returned the soldier. "But in doing so, I have not treated him so badly, as your majesty has treated Augustus: for while I have robbed this man only of a dinner, you have robbed Augustus of a whole kingdom."

XIV.

Charles the Twelfth, Frederic of Prussia, Napoleon, and indeed all other warriors, seem to act upon the principle, lately allowed, of wager of battle¹. It were the

¹ Trial by wager of battle was common among the ancient Germans *, the Burgundi †, and the Swedes ‡. William of Normandy introduced it into

* Paterculus, Hist. lib. ii. c. 118.

† Seldem.

‡ Stiernh. de jure Sueno. i. c. 7.

most difficult of all difficult conquests to charm such monsters into men! And what do they get by their tyranny, their rapine, and their extravagance? Read the letter of Phalaris, one of the worst tyrants, that Sicily, the nurse of tyrants, ever groaned under. "After no small pains to obtain a knowledge of mankind, I am of opinion, that the Lybian deserts, or the wild dens of Numidia, are infinitely preferable to an habitation among men. And I account it more safe to sleep among lions, and to crawl with the reptiles of the earth, than to live with them¹."

And yet what a noble and dignified employment it would be to live in the exercise of a power, and a will, to administer to the comforts of an honourable people! To drop manna in their fields; to awaken a sense of charity and felicity, by uniting profound policy to genius; and thereby shedding the sunshine of glory over a useful life. Happy,—pre-eminently happy,—shall we account ourselves, when there shall arise up among the nations a prince, formed in the schools of Plato and Fenelon; who shall say to his family, his friends, his subjects, and the world, "Hitherto you have felt little of the comforts of

England: it was practised in the reign of Elizabeth §, and the law allowing its efficacy is still unrepealed. Our legislators, therefore, still countenance the plea of its first adoption;—viz. that Heaven will at all times protect the righteous, and give victory to him to whom victory is due. And that, too, is direct opposition to the Christian acknowledgment, that the race is not always to the swift, nor the victory to the strong.

¹ Phal. Epist. xxxiv.

§ 1631—1638. Comment. B. iii. ch. 22.—Dante allows its efficacy.—*De Monarchia*, p. 51.

life ! Your years have been full of trouble ; your youth was wasted in suffering ; your manhood in contentions ; but your age shall be spent in repose. The worst passions of the human heart have been too long in conspiracy against the nobler ones : you shall now have not only respite, but tranquillity. Feed your flocks and prune your vines : the corn you sow, no one but yourselves shall reap : give yourselves up, therefore, to the milder and far more manly occupations of life ; since I am a king, that idolize true glory ; and, therefore, love peace better than war."

XV.

In the relative estimate of ability mere warriors are mere emmets. In an army of twenty thousand, not less than two thousand would make good generals ; if they had the opportunity. But, as to statesmen ! There is not one born in five centuries. " The world is undone," says Sir William Temple, " by looking at things at a distance." The virtues of statesmen are courage, disinterestedness, humanity, justice, magnanimity, and a love of their country. Warriors ! Let them die, and let them be forgotten. Holding up the head of Medusa, as it were, before the gaze of prostrate nations, they are unknown in the great volume of wisdom. Nature recognizes them, as she does the serpent and the alligator. They are discords in this world of harmony ; and, converting a land of prosperity into a land of tears, they are deformities in this universe of beauty. We will shed no tear in honour of their memories ; nor will we plant one rose, jessamine, or ivy, over their monuments.

History, as it is usually written, is, after all that can be said in its favour, a most disgusting tale for human patience! A mere recital of the origin of wars; their calamities; their progress; their boyish beginnings, and boyish terminations. When a Persian minister was advising his monarch not to wage war for the sake of a province, which would never be of any service to him, the king replied, "It certainly is of no use; but it is an ornament!" And when Nadir Shah, who was of low origin, claimed for his son a princess of the house of Delhi, he was required to give his pedigree for seven generations. Nadir said to his ambassador, "Tell them that my son is the son of Nadir Shah; the son of the Sword; the grandson of the sword; the great-grandson of the sword; and thus continue, till you have claimed a descent not only of seven generations, but seventy." As to modern wars! They are as pitiful in their origin as all the rest.

XVI.

Fascinating as Horace assuredly is, he has, nevertheless, some sentiments superlatively ridiculous. To this order belongs the following passage.

*Res gerere, et captos, ostendere civibus hostes,
Attingit solium Jovis, et cælestia tentat.*

Epist. xvii. l. 34.

Lord Kaimes,—for the most part so wise and so intelligent,—has a reflection nearly as wild and as mischievous as this. "Perpetual war is bad," says his lordship; "because it converts men into beasts of prey. Perpetual peace is worse, because it converts them into beasts of burden." What a monstrous position is this! A position

to which his lordship seems to have been seduced merely for the sake of forming a sonorous climax. No! Bad as it is to be a beast of burden, it is better, far better, to be a beast of burden, than a beast of prey. At least such a beast of prey as man is, when he becomes such. But perpetual peace has no such crime to answer for. In Europe, perpetual peace has never yet been tried: where it has, as among the Loo-choos, the result has been not less fortunate to the inhabitants, than it is beautiful to the imaginations of those, who never have enjoyed it. But the time seems to be approaching, though in a spiral line, in which admiration for warlike enterprise will melt into vapour, like the bubble, which excited it. The world may yet constitute one great vineyard¹: and war-

¹ Even the interior of Africa may yet give laws to future generations. Who could have anticipated such a state paper as the following, even so lately as twenty years ago?

Literal Translation of a letter, sent from Almamy Abdullah, Prince of Fouta Jallon, and the subordinate chiefs of that nation, to the governor of Sierra Leone.

To God alone belongs adoration and thanks. To his name be praise given through all the earth.

It is necessary that God alone be worshipped, and no distinction of men be thought of.

To all the blessed—This writing comes from the faithful Almamy Abdullah, Mori Ali, and the persons of note, good men of Teembo and Fouta, who love peace.

Abdullah offers the inhabitants of Sierra Leone his wishes for their happiness and peace.

Mohamadoo Ibrahima, of Nonbo, and the faithful of the more interior districts, wish peace and joy to the chieftain of Sierra Leone. Peace to all his good subjects!

The chiefs of Fouta being in health, wish health to all in the name of the most merciful God.—The thing of consequence and weight, which hath moved the faithful to thee and thine, shall be shown.

riors may meditate with awe and repentance, when they reflect that Alva, after murdering many thousands, received his only sustenance, at the close of life, from the breast of a woman !

XVII.

In the estimate of the happiness, which attends others, we are too apt to judge of its effects by the standard of our own feelings ; and to consider that man happy or miserable, who dissents, or complies, with our tastes, our manners, and our opinions. Admirably was it observed

The Mandingo country is torn by a civil war, occasioned by the angry disputes of two young men. Why do the chiefs of the lands on the salt water allow it? Do not the advantages of that country belong to the Europeans as well as the Mandingoes? Why not force its inhabitants to be at peace, and not suffer two youths to desolate a fine country? Where will its inhabitants find shelter? Do they think Fouta, or Fouta's provinces, shall receive them? They shall not.

Therefore, in the name of God, his apostle, and Jesus Christ, we entreat you to make peace between them.

War desolates, brings hunger and distress, and in other respects is a great evil. Know ye who live in peace, that war is called waste and hunger.

Let, therefore, your good and learned men, in your name, proceed to bring this dispute to an end ; let peace by your means flourish among the true believers. Attend, we pray thee, to our desire. If you wish that the good things of Fouta and the interior should not be wanting for your pleasure and subsistence, make peace : how will you get the same if the Mandingo country is allowed to become a wilderness? We have heard of the old Mandingo war ; no nation was so powerful in ending that dispute as the Europeans.

Ye, also, the chiefs on the salt waters (among whom we would not forget Dalla Mahamadoo) the above is sent you.

Forget not that Kencorie, of Port Logo, troubled that country ; but at last, in vengeance, God visited him with a violent death.

We wish you all peace, health, and everlasting felicity.

by Epictetus, that we ought not to consider, who is prince, or who is mendicant, but, who acts the prince or beggar best. To those, whose unbounded desires have never been curbed by prudence or virtue, how vain will appear the philosophic spirit of Adrian, who calculated those years, which he passed at the Villa Adriana, as only belonging to life; or that of Corcutus, son of Bajazet the Second. Upon the death of Mahomet, Corcutus was, by the unanimous consent of the army and nobility, elected, after various struggles, in preference to his father. Upon Bajazet's arrival at Constantinople, however, he resigned the imperial purple, and retired, with a yearly pension, to the government of the delightful provinces of Lycia, Caria, and Ionia, where he lived, free and content, in the quiet studies of philosophy. "I esteem it," says he, in an oration to his father, "unbecoming the resolution of a calm and settled mind, to pant for those worldly possessions; when, in the sweet meditations of heavenly things, my ravished mind is feasted with objects, of far more worth and majesty, than all the kingdoms and monarchies in the world."

ODE TO CLAUDE SPENCER, ESQ.

Written under the walls of Orwich Castle.

I.

No! I'll not listen to the lore,
That has so oft beguiled before!
'Tis mine to sit on river's side,
And mark the flowing of its tide;
To wander up high mountains grey,
At early morn;—at close of day
To loiter near the mossy cell,
"Where Contemplation loves to dwell;"

Or where has knelt some snow-hair'd sage,
The tower, the convent, or the hermitage.

II.

No! I'll not listen to the lore,
That has so oft beguiled before!
No! now I'll sit near hive of bee,
And listen to its minstrelsy;
Or underneath the solemn shade,
By some torn rock o'erhanging made,
List, as the distant ocean hoar
Makes music with its solemn roar:
Or, as the abbey's solemn chime
Has awed the panic soul of crime
When, in the dark and lowering sky,
Are read rich volumes of theology.

III.

No! I'll not listen to thy lore!
It has beguiled so oft before!
For now 'tis mine, when every thrush
Sits mute upon its native bush;
When lowering mists invest the hill,
And every copse and glen is still:
Wrapt in solemn thought, 'tis mine,
At ease, as studious I recline,
At midnight's consecrated hour,
Beneath this shatter'd time-worn tower,
To point, where Luna's sacred ray
Illumes the wild, mysterious way;
Where fancy travels, wild and far,
Beyond each richly glowing star;
To where old Night, upon his ebon throne,
Rules sovereign lord, unknowing and unknown.

IV.

Away! I will not listen to thy lore!
Here will I sit, and hear the ocean roar.
I know the world too well, to wish to try it more!

XVIII.

And now, my Lelius, perhaps you will pardon a few remarks upon the comparative pretensions of those men, who have the power of acquiring for themselves a splendid immortality ;—statesmen, heroes, and literati ! Of these, the two first are dependent on the last for their eternity ; the last are dependent only on themselves. For who would have heard of Grecian, or of Roman heroes and statesmen, had such men as Herodotus and Thucydides never existed ; or if there had not been a Livy, a Polybius, a Sallust, or a Tacitus¹ ? Illustrious deeds lose half their value, unless they are recorded by men, who can give them life and remembrance. When we meditate on the memories of Charles of Spain and Frederic of Prussia ; or on the names of Suwarrow and Napoleon, with what disgust do we trace their routes by the stains of purple, which discolour the fields ! And with what horror do we recognize their effigies, by hearts cased with mail ; eyes prominent with military lust ; and ears, fingers, and bosoms, dropping with blood ! The outcast, who beheaded Mary of Scotland, was not so vile, so worthless, and detestable : even Chartres were a Wilberforce, and Ravilliac a deity.

Statesmen ! essenced warriors !—Men, who, gliding through an avenue of courtiers, palsy the energies of a

¹ Vixere fortes ante Agamemnona
Multi : sed omnes illachrymabiles
Urgentur, ignotique longa
Nocte, carent quia vate sacro.

Hor. B. iv. od. 9. l. 25.

whole people ; and with all the cowardice of security, devote provinces to destruction with a stroke of the pen ; and depopulate whole nations without drawing a sword ! I speak not of such men as Solon, Sully, Bernstorff, Colbert, or Chatham ; men, who, having a beauty and a grandeur in all their sentiments, were the pride of their respective nations, and the glory of the whole earth !—But of * * of * * and of * * .

When we speak, or think, of such men as these, (for the weakness of human nature permits us not to guard our thoughts against sometimes thinking of such men, any more than our eyes are privileged against disgusting objects in the streets), our thoughts wear the character of disgraceful uniformity. The same moral disgust affects us, whether we speak of Catharine of Russia, or Catharine de Medicis ;—of John of England, Alva of Spain, or Philip of France. Associating Cesar with Borgia, * * * with Sejanus, and * * * with Alvarez de Luna¹, who would not prefer the silence of the most obscure hamlet of the Hebrides, to the ignominious immortality of such creatures as these ? Men and women, towards whom history will operate as a perpetual gallow-tree ! Men and women, who made all others “ beautiful to look upon.”

O mighty Cæsar ! dost thou lie so low ?
Are all thy conquests, glories, triumphs, spoils,
Shrunk to this little measure ?

Shakespeare.—Julius Cæsar.

XIX.

Warfare of defence, my Lelius, alone is justifiable. The rest is infamy : and the man who urges it, proclaims

¹ Vide Mariana de Rebus Hispaniæ.—Lib. xix.

it, or assists in it, be he prince, minister, or counsellor, is entitled to the united hisses of an injured world.

But who are those, niched in the eternal amphitheatre, who live from age to age, and who, to the utmost limits of time, will charm and instruct, not only a nation, but a world? Who are those, of whom enlightened men are speaking every hour? Who are they, who walk with us, accompany us in long journies, advise us in secrecy, and reprove us without a frown? Who are they, who dry the tears of the widow, and cheer the bosoms of the wretched? Whose birth-places do we visit with sympathy and delight? Over whose tombs do we bend with all that fascinating awe, with which a Tasso would pause among the ruins of a venerable temple? Who teach us to derive happiness from ourselves; and thrill us with all those delicate emotions, of which our nature is susceptible? And to whom,—hear it ye military vulgar!—to whom do kings and warriors, and statesmen, look for consolation, when they are foiled, defeated, and disgraced? To whom, but to men of learning, talents, and genius:—men, who possess the power of imparting all the colours of the rainbow to the dull mosaic of a spider's web:—men, who glide through life unobserved and unknown; whose merits are only acknowledged in death; and whose coruscations are allowed only to emanate from the grave.—Men, whose memories live, not on pillars, on monuments, or on obelisks; but in the bosom of every amiable and enlightened man! Whose images are multiplied, in proportion to the extension of the human race; and whose honourable names are echoed with rapture, even through the universe!

By fairy hands their knell is rung ;
By forms unseen their dirge is sung ;
There Fancy comes, at twilight grey,
To bless the turf, that wraps their clay ;
And Pity does a while repair,
To mourn, a weeping pilgrim, there.

XX.

And yet—many of these illustrious characters have been fated not only to want, but even to starve !

“ Those illustrious men,” says one of the most powerful and energetic writers of modern times¹, “ who, like torches, have consumed themselves, in order to enlighten others, have often lived unrewarded, and died unlamented. But the tongues of AFTER-TIMES have done them justice in one sense, but injustice in another. They have honoured them with their praise, but they have disgraced them with their pity. They pity them, forsooth, because they missed of present praise, and temporal emolument : things great to the little, but little to the great. Shall we pity a hero, because on the day of victory he had sacrificed a meal ? And those mighty minds, whom these Pigmies presume to commiserate, but whom they cannot comprehend, were contending for a far nobler prize than any, which those, who pity them, could either give or withhold. Wisdom was their object ; and that object they attained. She was their ‘ exceeding great reward.’ Let us, therefore, honour such men, if we can ; and imitate them, if we dare. But let us bestow our pity, not on them, but on ourselves, who have neither the merit to deserve renown, nor the magnanimity to despise it.”

¹ Colton.

After the expiration of several ages, the Portuguese have at length attempted to cover the ignominy of their forefathers, by erecting a monument over the ashes of Camöens. Illustrious shade! rise from thy bed of earth;—pulverize the monument;—and strew it to the winds!

XXI.

Contrasts are the springs of our happiness. Without a knowledge of the muriatic, we should be ignorant of the sweet; without the sweet, we should be incapable of the pungent. Had noon no excess, we should never enjoy the temperature of evening; were there no darkness, we could never appreciate the value of light: without labour, who could be sensible of the enjoyments of rest? and were we not sometimes visited by pain, where would be found the captivations of pleasure? Such is the organization of man. That we could have been formed in a manner to have a continual appetite for enjoyment, without any of the contrasts arising from vicissitude, is as certain, as that we possess a general appetite for food, even though we feel no pain from partial hunger, or from temperate thirst. But it has pleased the Eternal thus to frame us. He has decreed, also, a temporary success to vice, and a temporary depression to virtue. Regardless of the means he employs, the VILLAIN prospers! He rolls in wealth, and becomes the petty despot of his village; the Napoleon of his neighbourhood. His will is his logic; power is his mistress; and money his god. He dies! unpitied, unlamented, he is almost hissed and booted into his grave. The hatred of his relatives is signified by the nettles growing over his monument; and the joy of the poor is the best epitaph he deserves. He awakes!—another world

opens itself: the dream of his hopes, that death is an eternal sleep, has vanished!

The GOOD MAN, on the other hand, frequently pines from day to day. His efforts are unavailing: to him industry brings no harvest of profit: every object he touches crumbles into ashes! Weary and fainting, he droops into the midnight of the grave; after having borne, with meekness and resignation,

—— The strife of little tongues,
And coward insults of the base-born crowd.

Blair.

His body consigned to the earth, his friends weep over his monument; and lament the hard destiny of a man, adorned with all the embellishments of education, and animated with all the impulses of virtue! They look at each other, in all the amiable ignorance of grief; and appear to anticipate the unanimous question, whether indeed there is an all-governing providence! In the meantime, the soul of their friend has separated from its tene-ment of clay; it has passed through its aurelia state; and has awakened to landscapes of matchless beauty, and to scenes of endless happiness.

XXII.

As a knowledge of the mechanism of the visual organ affords no conclusive explanation how visual sensation arises, so, though we are conscious of the goodness of our original, yet are we no more permitted to fathom the purposes of our Creator, than the meanest soldier of an army is permitted to know the secrets of his general. Continual movements are ordered without any visible design; long and weary marches are made in the dead of

night; fortresses of little apparent importance are invested; he breaks down bridges; moves along narrow defiles; animates his troops at one time, while he restrains their impatience at another. Wild and angry conjectures, ceaseless murmurs, and innumerable complaints, are echoed through the camp. The moment, however, at length arrives! The trumpet sounds; the signal is given; the charge is made. It is irresistible! The place, the time, and manner, having been well chosen. The ranks of the enemy are broken; thousands join in the pursuit; the notes of victory sound from hill to hill; murmurs and conjectures and complaints, all are at an end; the whole design is cleared up; every one gives himself to joy; every one resounds and celebrates the praises of his general.

INSCRIPTION.

SCENE;—VALE OF LLANDISILLIO.

Oh thou! who hither com'st from far,
 From peaceful vales, or fields of war;
 From WOLGA's fiercely rolling tide;
 Or ARAR's banks, whose tranquil side
 With thyme and moss is cover'd o'er;
 Here rest, and try the world no more!
 Here, where flowers of various hue,
 In modest pride, attract thy view;
 Where rills from mountain heights descend
 In gurgling streams, and wildly bend
 Their murmuring course adown the vale,
 Where peace and blooming health prevail;
 And where the birds their notes prolong,
 Charming the woods with warbling song.
 Oh! pilgrim! fly from every earthly woe,
 And taste those raptures, which these scenes bestow.
 Fly from the world,—beset with passions rude,
 And fix thy home in peaceful solitude.

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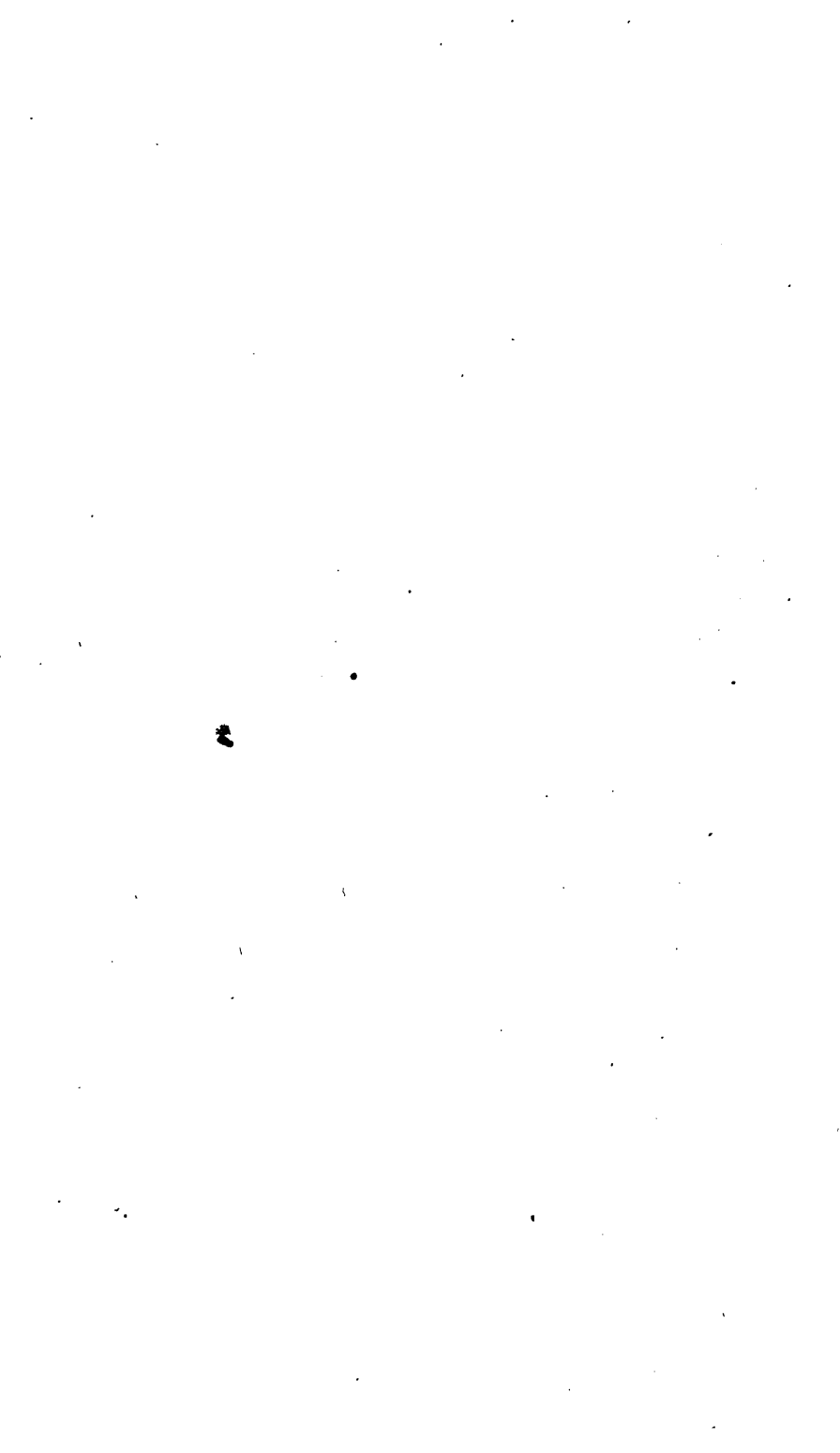
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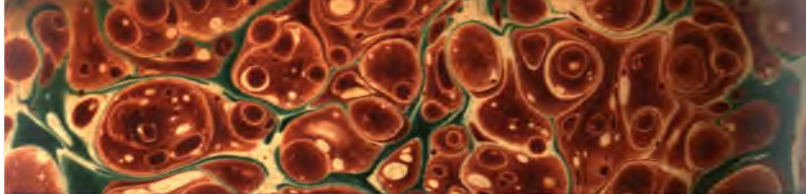
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